Section 9 Jesuitica

WOODSTOCK LETTERS

year
Vol. 69 - 1940

DATE	ISSUED TO
12/1/79	Faherty

This book may be kept for one month. This is a free service; no fines are imposed.

We do invite the utmost cooperation to keep the books in constant circulation and to preserve their good condition.

Each book has an apostolic mission to spread the truths of God's goodness and the goodness of God's truth. You are its host for a month. You are its responsible custodian.

May You Enjoy This Book

JESUIT HALL
3601 Lindell Boulevard
St. Louis, Mo. 63108

DEMCO

The Woodstock Letters
VOL. LXIX, No. 2

CENODOXUS REDIVIVUS

By Richard F. Grady, S.J.

Baltimore's Loyola College dared to present a three hundred and thirty year old Jesuit play in a large downtown theater for four performances on February 29, March 1 and 2, of this year. Its courage was well rewarded, as the following excerpts from critical notices in the local press and from unsolicited letters of praise from disinterested members of the audience will indicate.

The *Baltimore Evening Sun*, (Friday, March 1, 1940), in a critical review of the play, said in part:

> "In a performance that for smoothness might have been that of the professional stage, the cast of *Cenodoxus*, which had its premiere in English in the American theater last night at the Auditorium, acquitted itself with more than a modicum of distinction.
>
> A serious spectacle drama of the early seventeenth century, the play, filled as it is with allegorical characters, has lost none of its dramatic power if the reaction of last night's audience is to be taken as any indication. . ."

Reporting more enthusiastically, the *Baltimore News-Post* of the same date, added:

> "Its dramatic and poetic passages, humorous situations and character delineation have been brilliantly translated. . .Gorgeous settings and costumes conceived and executed by local artists, gave a capacity audience the most ambitious amateur production ever presented here. . ."

To which comments, *Time* (March 11, 1940), added:

> "The play has many picturesque moments, one towering one: the trial scene, with Christ, surrounded by

saints and angels, in the Judgment Seat. At high moments, *Cenodoxus* is capable of a stern eloquence; at low ones, of a quaint humor. . ."

Of the non-professional criticisms, the following were of flattering interest to Loyola:

"I had to stand for the whole performance; but I would do it again gladly to see such a competent and enjoyable performance.". . .

"We were delighted with the smooth performance by the cast". . .

"The play was beautifully and ingeniously staged". . .

"You have succeeded in something almost untried before". . .

"The music was so admirably blended with the action and so fitted to the varying moods that I was never conscious of it as music. . ."

One of the scholastics from a neighboring College wrote:

"Your performance showed me how wise the old Society was in its theatrical policies. Such a play as you have produced should have great apostolic value. Is there any way of finding what the lay audience thought about it? I think it might help to arouse an interest in Catholic drama among the potential moderators of dramatic societies in the scholasticates if you would send copies of your press notices to them."

The Editor of the Woodstock Letters has kindly granted me the opportunity of complying with the above suggestion. The most significant lay comment, however, is contained in the following letter which is quoted in entirety:

"I saw the performance of *Cenodoxus* Saturday night and I must tell you what a splendid achievement I feel the production to be. It is seldom that those of us to whom the theater means something more than entertainment are offered such a play; and I am convinced that you and the College have done something that will not only be remembered and discussed for a long time, but which may also encourage others in Baltimore to attempt fine things which apparently have no commercial appeal.

I took two young friends with me to see the play and I think you would have been interested to observe how much both of them were moved by it, although as a rule I am afraid that anything in the nature of a religious idea lives very far out in the

suburbs of their minds. Indeed, the revival of such work as Bidermann's seems to open up an endless vista of possibilities, religious as well as artistic. I hope you are making definite plans for the publication of the play so that it may be available not only to church groups, but to colleges, little theaters and community groups throughout the country.

I should like to thank you and everyone who worked on the project for a rare evening's pleasure."

Father Moritz Meschler[1] has described the two principal aims or objectives of the "Jesuit Theater" as follows:

"By means of their theatrical presentations, their, (the Jesuits'), young students are intended to become accustomed to a lack of self-conscious constraint in appearing before a large audience, to a nobility of carriage, to an easy grace in the use of gestures, to clarity of diction, to true and just expression of sentiments. Moreover, the memory should be thereby more developed, and their vocabulary enlarged and perfected. . .

The second aim of the Society's dramatic presentations was moral instruction. Its basic principle was the sound one that an extraordinary power for spiritual reform was to be found in a good theater where by use of various external means it is possible to work upon the will through the senses and the imagination, presenting Virtue as attractive and Vice as something horrible. The history of the Jesuit Theater gives testimony of a splendid spiritual influence on both actors and audience. The Jesuit Theater served religion. . ."

This summary of the twofold objective of the Society's dramatic endeavors needs no comment; and it deserves careful consideration by all those among us who are desirous of helping to reestablish the eminence and influence which the Jesuit Theater once had, not only in Germany and Austria, but in practically every country in Europe. Any efforts to revive a Jesuit Theater will be wasted if the second of the two purposes on which the true Jesuit Theater should be founded is overlooked. The production of plays which neglect this apostolic ideal are, at best, only fifty percent effective; and often of only doubtful

(1) M. Meschler: *Die Gesellschaft Jesu, ihre Satzungen und ihre Erfolge*, II, 251.

value either to audience or actors.

If the recent success of Loyola's revival of *Cenodoxus* has any real significance, it is to demonstrate that even a frankly religious or moral theme can be made to interest and deeply impress a modern audience. There are many more excellent plays by Bidermann, and hundreds by other Jesuit dramatists of what has been called the "golden age of the Jesuit Theater," which have yet to be translated and be made known to American audiences. Such plays will necessarily have to be adapted and revised for the modern stage. And even though they be not produced, they will reward study with inspiration and serve as a school for dramatic writing for today. There is no reason to believe that the Society cannot produce a modern counterpart of Bidermann, or of Avancini, Balde, Masen, Simon, Luis da Cruz, Stefonio, Benci, Donati, de Cerceau, Jouvancy, and the host of others of the "old Society."

Cenodoxus: *the Doctor of Paris,* (to give the complete title), is considered the masterpiece of Father Jacob Biderman, S.J., a dramatist whom Scheid[2] calls the "Shakespeare of the German Baroque period" and Nadler,[3] "the high point of Bavarian Baroque literature." Biderman was born at Ehingen, in the Schwabenland, in 1578; and studied at the Jesuitengymnasium in Augsburg from 1586 to 1594. He entered the Society at Augsburg in 1594 and after his philosophical and theological studies at Ingolstadt, he was ordained in 1606. Thereafter he taught philosophy, from 1606 to 1613 at Munich, and from 1615 to 1618 at Dillingen, in which later place he taught theology from 1618 to 1626. In 1626 he was called to Rome, to act as "Censor Librorum," in which office he continued till his death on August 20, 1639. He began to write early, and his first important work

(2) N. Scheid: *Literaturwiss. Jahrh. der Gorres Gesellschaft,* 1930.

(3) Jos. Nadler: *Literaturgesch. der deutschen Stamme und Landschaften,*

was the long narrative poem, "Herodias," in some 4000 Latin hexameters, which was written between 1600 and 1602, and was published in Lyons and Venice, as well as in Augsburg. Shortly after this, he wrote one of the first German novels, the *Utopia Didaci Bemardini,* which handles in part a theme similar to that of Shakespeare's *Taming of the Shrew* and doubtless derived from a common source, likely Ludwig Holle's *Somnium vitae humanae.* Besides his dramatic works, which include ten full length plays and several short "dialogues," Bidermann's extant works include a life of St. Ignatius, a book of Spiritual Reflections, (*Deliciae Sacrae*), and several books of poetry. Of his ability as a poet, Adrien Baillet[4] quotes Olav Borrichius, a critic of 1683, as saying that "there is not one among the best poets of antiquity with whom Father Bidermann cannot legitimately dispute the top honors of Parnassus," (il n'y aurait aucun d'entre les meilleurs Poetes de toute l'Antiquite, auquel le P. Bidermann ne put legitimement disputer le premier rang sur le Parnasse).

The drama, *Cenodoxus,* (according to Johann Mueller, S. J.),[5] was written while Bidermann was a scholastic, teaching the humanities at Augsburg, between 1600 and 1602; but it is fairly certain that it was not given its first performance until 1609, when it was produced in Munich, where Bidermann, then a priest, was teaching philosophy. The story of the Doctor of Paris, a learned man who was condemned to hell for his unrepented sins, forms the basis of the play; it was a story familiar as the legendary reason for St. Bruno leaving the world and founding the Carthusian order. Bidermann made of this material a dramatically powerful analysis of the egotistic public idol, who gambles the friendship of God for the adulation of men. Cenodoxus, (an eponym, from the Greek, for vain-glory, empty-show), is the personifi-

(4) A. Baillet: *Jugemens des Scavans sur les principaux ouvrages des auteurs,* IV, 4, 110. (1686)

(5) Joh. Müller, S.J.: *Jesuitendrama,* I, 46. (1930)

cation of that selfish pride, based on riches and honor, against which St. Ignatius warns us in the third point of the first part of the meditation on the Two Standards, the root and source of all other vices by which the devil drives a man headlong; . . . and which is in reality a violation of the first and greatest of the commandments. In his own brief foreword to the play, Bidermann tells us that he deliberately chose the vice of Pride as being responsible for the Doctor's downfall because it was not only psychologically likely, but also "the most decent for portrayal on the stage." In commenting on the Baltimore production, (or revival), of the play, the Theater editor of *Time* makes the rather obvious remark that "had Cenodoxus—who was, after all, a Parisian,—gone in for a few of the more scarlet sins, he might have become, like Faust and Don Juan, a really immortal sinner." Nevertheless, Bidermann's decision to "burden his hero with the sin of Pride" was shrewd. The sin of pride is so universal that no one of his audience could in conscience shrug off the fate of Cenodoxus as something merely objective, the fate of someone in a sphere different from that of ordinary mortals; he is not the victim of some peculiar or extraordinary circumstances, as is Oedipus or Lear. The secret of the power which Cenodoxus exerts on an audience is the paradoxical one that each one in the audience finds himself in some way identified with the protagonist, with the condemned. And that very subtlety, and herein lies the paradox, seems to weaken the force of the final catastrophe because the spectator finds himself making excuses, not so much for Cenodoxus, as for himself, saying: After all, he is only guilty of pride. That is the Pharisee's mistake.

One weakness in the dramatic construction of *Cenodoxus* is the difficulty of presenting the development of the consummately proud man, the complete hypocrite. The plot proceeds along the lines of the Plautean and Terentian drama, rather than according to the tight plot construction of Greek tragedy. The

character of Cenodoxus is portrayed in a series of episodes, some comic, almost slapstick in broadness; some tragic. When the true character of the learned Doctor has been well exposed to the audience, his death and condemnation follow. The onslaughts of the forces of evil, personified in the allegorically-realistic characters of the demons, Hypocrisy and Egoism, both underlings of Panurge, are more picturesque than the serenely serious attempts of the Guardian Angel and Conscience, representing the powers of Good; and for that reason may seem to overbalance the odds against Cenodoxus. But at no time is there any doubt that Cenodoxus is the master of his fate, that he himself is free to save or deliberately destroy himself. Incidentally, the indictment spoken by Panurge against Cenodoxus in the 'towering' trial scene is one of the most powerful dramatic speeches in the literature of the theater. Only less electric are the speeches of the Guardian Angel, sorrowfully renouncing his foster-son, and of Christ, the Judge, regretfully but justly pronouncing sentence in the same amazingly powerful scene.

In short, *Cenodoxus* warrants the estimate of it given by Dr. Josef Gregor [6] (curator of the Theater Museum of the National Library of Vienna, who also prepared the adaptation of the play for its revival in Vienna in September 1933):

> "In the year 1609, *Cenodoxus*, the work of the great dramatist, Jacob Bidermann, was presented in Munich. Neither the name nor the work is familiar to us, but the piece itself was one of the greatest successes of all time. . .It is far more realistic than Shaw and O'Neill. . . The dramatic genius of this Jesuit father was so great that in his last act, earth, heaven and hell, his whole world-embracing philosophy are shown in unity upon the stage. . .Shakespeare would never have ventured to present such a mystic conception in his plays. . . *Cenodoxus* is an extraordinary play. . ."

---

(6) Josef Gregor: *"Cenodoxus"* Theatre Arts Monthly, September, 1933.

Loyola College Baltimore, Maryland.

JESUIT MISSIONS

A CONSPECTUS OF FOUR HUNDRED YEARS

By Arthur A. Weiss, S.J.

Introductory Note:—With the confirmation of the Society of Jesus in 1540, a new category was introduced in religious orders, that namely, of an order that was missionary in the fullest sense of that word. In the words of Father Brou, S.J. "Before the time of the Society of Jesus and for more than ten centuries, missionaries—monks and religious of the Mendicant Orders—had been issuing from convents and monasteries by the score. They had, however, but one thing in common, voluntary dedication to the work. None of them had been sent officially and in virtue of obedience. The essential vows of religion did not of themselves and directly look to apostolic endeavor."[1] Born out of the desire of its founder to spread the Kingdom of Christ under the Standard of Christ, the missionary idea is basic in our Institute. We read in the Epitome:

> "Sunt autem missiones *inter praecipua Societatis ministeria;* et ideo omnes ad eas expediti esse debent, semperque parati diversa loca peragrare, et vitam agere in quavis mundi plaga, ubi majus Dei obsequium animarumque auxilium speratur." (n.612)
>
> "Missiones apud infideles, haereticos ac schismaticos *in praecipuis Societatis ministeriis* habendae sunt, earumque necessitatibus liberaliter providere oportet, etiamsi ideo Provinciae de sua tenuitate dare debeant atque hominibus sibi valde utilibus privari." (n.630).[2]

In order the better to assure this carrying out of the Society's missionary purpose, St. Ignatius, in the Constitutions, gives the General complete powers with regard to the direction of mission activities:

---

[1] *Acta Congressus Missionum S.J.* 1926, pp. 5 ff., (Romae-Apud Curiam Praepositi Generalis).

[2] Cf. also the *Epitome,* n. 477; n. 613.

"Idem Generalis in missionibus *omnem habebit potestatem*. . .Mittere ergo poterit *omnes* sibi subditos, *sive professionem emiserint, sive non emiserint*, quos mittendos judicaverit ad *quaslibet* mundi partes, ad *quodvis* tempus, vel definitum vel indefinitum, prout ei videbitur, ad *quamvis* actionem ex iis quibus uti ad proximorum auxilium Societas solet, exercendam." (P. IX, c.3, n.9)

The purpose of the present chronological conspectus is to set forth in relief some of the more important accomplishments of the Society's missionary activities during the four hundred years of her existence.

1540—1640

1540—Confirmation of the Society of Jesus, Sept. 27, 1940, by Pope Paul III. The Society was the first religious order in the Church to dedicate itself formally by its Constitutions to the work of the missions.[3]

1541—*Francis Xavier* sails for *India.*

1546—Xavier sails for the *Moluccas.*

1547—3 priests, one scholastic, and a lay brother are sent to the *Congo.*

1549—The year which marks the first appearance of the Society in the New World—4 priests are sent to *Brazil.*

The year which marks the death of the first martyr of the Society—Father *Antonio Criminale,* killed in India.

1549—1551—Work of Xavier in *Japan.* St. Francis Xavier was the first to preach Christianity in Japan.

---

[3] The word 'missions' is used here in the sense in which it defined in the Epitome (n. 612) "Missiones dicuntur expeditiones apostolicae jussu Summi Pontificis vel Superiorum Societatis susceptae ad majorem Dei gloriam et animarum auxilium, ut plurimum extra loca residentiae nostrae."

1552—Death of Xavier at Sancian Island, off the coast of China.

1553—Death of Father Gaspar Baertz, sent by Xavier on a mission to *Persia* and later appointed rector of the College at Goa.

1555—Melchior Nunez, first Jesuit to reach *China.*

1556—Father John Nunez Barreto departs for *Abyssinia.* An example of the missionary spirit of St. Ignatius is to be had in his great desire to bring back Ethiopia to union with Rome. To bring about this purpose he had offered *the entire Society* to the King of Portugal and he himself volunteered to go into Ethiopia if the Professed Fathers agreed to his going.

—*Death of Saint Ignatius.* Before his death, St. Ignatius could count nine missions belonging to the missionary order which he had founded, and which had been approved but *sixteen* years before.

1560—Arrival of Jesuits in *Angola* (Africa); they take over the *peninsula of Salsette* (India) and convert the people of *Carambolim and Auxin* (India).

1561—Jesuits begin work among the natives of *Monomotapa* (Africa).

—Attempts were made to convert the Monophysitic Copts of *Egypt.*

—In this year, only *twenty-one* years after the Society's confirmation, there were already 12 missions under the jurisdiction of the *Province of India.*

1562—The founding, at Macao, of the first house of the Society in China. (The Jesuits were the first to establish themselves permanently in China.)

1566—Saint Francis Borgia sends three Jesuits to *Florida.*

1568—Father Portillo and seven companions arrive at Lima, *Peru.*

—Melchior Carneyro, first bishop of Japan.

—The formation of the famous Nagasaki Christian community by Father Villela.

1572—Sixteen Jesuits sent by the General, St. Francis Borgia, to *Mexico,* to establish a province there.

1575—Mission of Fathers Lucas and Latinius to *Crete.*

1581—Fathers Sedeno and Sanchez arrive in Manila, *Philippine Islands.*

—In this year Father Ruggieri penetrated into China proper—the first Jesuit to enter the interior of China.

1582—Arrival of *Father Ricci* in China.

—Japanese Embassy to Rome, all the members of which later entered the Society.

1585—*The Paraguay Mission* begins when Vittoria, the Dominican bishop of Tucuman, procures Father Barazan and Father Angula for the conversion of the natives.

1586—Arrival of Jesuits in *Quito.*

1587—Taikosama's decree of expulsion from Japan.

1588—Inauguration of the Paraguay mission.

1589—Publication of the first treatise on missiology—Father Acosta's "De procuranda Indorum salute."

1591—In this year the first two Chinese to be admitted into a religious order were admitted into the Society of Jesus.

1593—In this year (only 44 years after the arrival of Xavier) the *Vice-Province of Japan* numbered 151 Jesuit missionaries, 207 churches, 217,000 Christians.

1594—Erection of the *Philippine Vice-Province.*

1595—Opening of Jesuit mission in *Madura, India.*

1596—Father Campo establishes a mission at Zamboanga, on the island of *Mindanao.*

1597—Martyrdom of Saint Paul Miki and Saint John de Goto, Japanese scholastics, and Saint James Kisai, a lay brother.

1598—99—Through the instrumentality of the Jesuits in India the Thomas Christians were united with Rome at the Synod of Diamper.

1601—First Japanese priests ordained by Jesuit bishop

—Arrival of the Jesuits in *Ceylon.*

1603—Father Zgoda settles in Kaffa as a slave (for only as such could he enter the *Crimea*), preaches the Gospel to the inhabitants and forms a Catholic community.

1604—Jesuits in *Guinea, Sierra Leone, Cape Verde Islands,* convert many of the chiefs and their subjects.

—Jesuits undertake the Llanos mission in *Colombia.*

1605—Building of first church in Peking by Father Ricci.

1606—Entrance of *Father Robert de Nobili* into the Madura mission.

—Erection of the *Philippine Province.*

1609—Beatification of Saint Ignatius.

—French Jesuits reopen college at *Constantinople.*

1609—10—Foundation of the "Christian Republic" of Paraguay.

1610—Death of Father Ricci at Peking.

1611—Arrival of Fathers Biard and Masse in *Nova Scotia.*

1613—Arrival of Mariana in *Madagascar.*

1614—*Violent persecution of Japanese Christians under Daifusama.* The persecution lasted for about fifty years giving numerous glorious martyrs to the Society.

1615—*St. Peter Claver* begins work among the negroes of Carthagena, South America.

1619—Martyrdom in Japan of *Blessed Leonard Kimura and companions.*

—China is made a Vice-Province.

—Beatification of Francis Xavier.

1622—*Canonization of Xavier and Ignatius.*
1623—Arrival of Father Alexander Rhodes in *Cochin-China.*
1624—Arrival of Father Andrade in *Thibet.*
1625—Lalemant, Masse, and Brebeuf arrive in *Quebec.* Jesuits settled at *Aleppo in North Syria* where thousands of schismatic Greeks were converted.
1627—Beginnings of *Tonking* mission.
—Martyrdom of *Blessed Thomas Tzugi* at Nagasaki.
1628—Martyrdom of Japanese novice scholastic, *Blessed Michael Nacaxima.*
1630—A Jesuit, the first missionary to enter *Laos* (Shan States of Burma).
1631—Arrival of *Father Adam Schall* in Peking.[4]
1632—Martyrdom at Nagasaki of *Blessed Anthony Ixida,* priest of the Society.
1634—English Jesuits arrive in *Maryland.*
1635—Father Schall and Father Rho win the favor of the Chinese Emperor. The former was entrusted with the revision of the calendar, the latter was made a member of the Astronomical Council.
1638—French Jesuits begin work in the islands of the Caribbean, the *Lesser Antilles.*
1640—Arrival of Jesuits in *Martinique.*
—*First Centenary of the Confirmation of the Society.*

Some outstanding features of the Society's Mission History from 1540-1640.

1. The appearance of the greatest missionary since Saint Paul.
2. The erection of 8 provinces of the Society within mission countries.

---

[4] Cf. *Woodstock Letters,* Vol. LXVI, No. 1, pp. 5 ff.

3. Inauguration of the deservedly famous "Paraguay Reductions."
4. The sturdy Catholicism of the Japanese converts.
5. The large number of Jesuits martyrs of this period, especially of Japanese Jesuits.
6. The diversity of lands and peoples to which the new missionary society had spread—"Nostrae vocationis est *diversa loca* peragrare et vitam agere *in quavis mundi plaga. . .*"

1640-1740

1641—*One century after the departure of Xavier to India*—42 missions in the care of the Society.

1642—At Auriesville, New York, the martyrdom of *Saint Rene Goupil.*

1643—In Japan the martyrdom of Father Rubino and four companions.

1646—At Auriesville, New York, the martyrdom of *Saint Isaac Jogues and Saint John De La Lande.*

1647—First Jesuits—Grillet and Bachamel—come to *French Guiana.*

1648—In Canada, martyrdom of *Saint Anthony Daniel.*

1649—In Canada, martyrdom of *Saint John de Brebeuf, Saint Gabriel Lalemant, Saint Charles Garnier,* and *Saint Noel Chabanel.*

1652—In Maryland, *Father Thomas Copley* (alias Philip Fisher) carries on the work of Father Andrew White.

—Martyrdom of Father Christopher Ferara in Japan. Father Ferara had been provincial of Japan; in 1633 he apostatized from the faith but nineteen years later returned and was martyred, suffering the torture of the pit for sixty hours.

1653—In Brazil *Father Anthony Vieira* defends the liberty of the natives against the persistent oppression of the authorities and the whites. In 1680, after many persecutions and uprisings, he was at least theoretically successful in having the enslavement of the Indians absolutely forbidden.

1654—*Death of Saint Peter Claver, Apostle of the Negroes.*

—At this time, in Japan, even after all the ravages of the persecutions, there were still 44 Jesuits in the Japanese Province.

1656—Death of Father Robert de Nobili at Meliapore, India, at the age of eighty years.

1659—In the Philippine Islands the Jesuits were caring for the souls of 520,265 Christians in 84 different localities.

1661—Travels of Father Gruber in Thibet.

1666—*Father James Marquette* sent to the Indian Missions in Canada.

—Death of Father Schall at Peking. *Father Verbiest* was commanded by the Chinese Emperor Kang-Hi to continue the work of Father Schall.

1668—Arrival of *Father Sanvitores* in the *Marianas Islands.*

1670—*Blessed John de Britto* departs for India.

1671—In this year there were 71 priests, 15 scholastics and 15 brothers in the Philippine Province.

—Jesuits are established in *Kurdistan.*

1673—Father Marquette discovers the Mississippi River.

1675—Death of Father Marquette.

1682—Fathers Longeau and Pothier set out for Persia.

—Establishment of Reductions among the Moxos of Peru.

1683—Arrival of Jesuits in *California* (attempted establishment.)

1687—Arrival of French Jesuits in Peking.
—Beginning of the mission at Eriwan, Persia.
—Opening of the Sonora Mission in Mexico by *Father Kino.*

1688—Death of Father Verbiest at Peking.
—Work of two Bohemian Jesuits in *Ecuador*—Father Fritz and Richter. The latter was martyred in 1695.
—Beginning of the mission at Erzerum in *Armenia.*
—Ordination of the first three Chinese Jesuits to be ordained in China.

1690—Foundation of a mission at *Thessalonica.*

1692—In China an imperial edict of tolerance allows the Christian religion to be preached.

1693—Beginning of the *controversy about the Chinese rites.*
—*Martyrdom of Blessed John de Britto* in India.

1694—Expedition of Father Gabriel Marest to *Hudson Bay.*

1697—Beginning of Jesuit missions in California by *Fathers Piccolo and Salvatierra.*

1700—In India Father Beschi imitates Father de Nobili in living as a Brahman.

1702—Publication of first volume of *'Lettres édifiantes et curieuses des missionaires de la Compagnie.'*

1704—Condemnation of the *Malabar rites* in India.

1707—Condemnation of the Chinese rites by the Patriarch Tournon.

1710—Arrival of the Jesuits in the *Pelew Islands.*

1721—Pope Benedict XIV condemns the Chinese rites a second time.

1722—In this year there were 17 Jesuit missionaries at Peking, 16 at Canton, 10 at Macao and 21 in the provinces.
—The number of Catholics in Persia was 400,000 at this time—this after missionary work of twenty-five years.

1723—The Vicar Apostolic of Cochin praises the obedience of our Fathers to the Bull 'Ex illa die' which had condemned the Chinese rites.

1724—Edict of the king of Persia suppressing the Christian religion.

—Decree of persecution in China.

1727—At Cairo the death of Father Sicard while serving the plague stricken. He had worked for twenty years among the Copts of Egypt.

—Establishment of mission stations among the *Sioux Indians.*

1736—Second decree of persecution in China.

—Jesuits active in missionary work at Antura in *Syria.*

1737—Martyrdom of four Jesuits at Tonking.

1740—*Second Centenary of the Confirmation of the Society.*

Some outstanding features of the Society's Mission History from 1640-1740.

1. Of the Jesuit missionaries of this period *nine* are now *canonized saints* and one is a *blessed.*
2. During this period 153 Jesuit missionaries were killed out of hatred for the Faith.
3. The appearance of more great names in *American* mission history—the North American martyrs, Marquette, Kino, Salvatierra.
4. Severe trials in connection with the reductions of Paraguay and the controversies over rites.
5. *Japan is closed to missionary activity for two centuries.* But so strong and so deep had been the faith established in Japan by the Jesuits that after two hundred years of pagan surroundings, of privation of all sacramental help except Baptism, without priests, without preaching, without the Mass, 50,000 Christians were found still clinging to the Catholic faith of their ancestors. Japan is one of the glories of the Catholic Church and its staunch Catholicism a tribute to the missionary work of the Society of Jesus.

1740—1840

1740—Foundation of a Reduction in *Uraguay* by Father Strobl.

1741—Final condemnation in Chinese Rites proceedings.

1743—Reestablishment of Jesuit mission in Florida.

1744—Final condemnation in Malabar Rites proceedings.

1747—Martyrdom of three Jesuits at Fu-kien.

1749—Last attempt of the Jesuits of the old Society to reenter Japan.

1750—In the Philippines, on the island of Bohol, the martyrdom of Fathers Lambertini and Morales. At this time the Society in the Philippines had the spiritual care of 209,527 Christians in 93 parishes.

1753—Death of *Father Murillo-Velarde,* famous historian and cartographer of the Philippine Islands.

1759—Expulsion of the Jesuits from Brazil and from the Portugese mission in India.

1763—Expulsion of the Jesuits from Louisiana.

1767—Expulsion of the Jesuits from Paraguay, Chile, Ecuador, New Granada and Mexico.

1768—Expulsion of 16 Jesuits (15 priests—1 brother) from the California Mission. They were replaced by 14 Franciscans under Father Junipero Serra.

—Suppression of the Society in the Philippines. At the time 9 colleges were administered by the Society. There were 158 Jesuits in the Islands—20 Germans or Austrians, 7 Italians, 3 Filipinos, and the rest Spaniards.

1773—*Suppression of the Society throughout the world.* In the entire Society there were about 3,000 Jesuits on the missions.

1774—In Peking, death of *Father Benoit*, a scientist, for thirty years in the service of Kien Lung, Emperor of China. Father Benoit translated *The Imitation of Christ* into Chinese.

—In China, *Father Hallerstein*, president of the Tribunal of Astronomy, died of shock upon hearing of the suppression of the Society.

1781—Death of *Father de Rocha*, president of the Chinese Tribunal of Mathematics.

1784—*Father John Carroll* appointed superior of the missions in the 13 states of the Union and given power to confirm. There were at the time about 15,000 Catholics in the States of whom 3,000 were negro slaves.

1785—Death of *Father Tiffenthaller* who had lived forty years in Hindustan being the first European to write a description of that region. He was familiar with Hindustanee, Arabic, Persian and Sanscrit and wrote many scientific works on geography, astronomy, religions, history, and linguistics.

—In this year was published the thirteenth volume of *Father de Mailla's* important work on the history of China. He was the first to give to the world a knowledge of the classic historical works of the Chinese.

1789—*Foundation of Georgetown College*, the oldest Catholic College in the United States.

1790—Father John Carroll made bishop of *Baltimore, the first diocese in the United States.*

1793—Death of *Father Amiot*, specialist in Chinese literature.

1805—Restoration of the Society in Maryland.

1810—After five years of unsuccessful attempts to secure passage for the Chinese mission, *Father John Anthony Grassi* sails from Liverpool for the Maryland mission. Father Grassi subsequently became president of Georgetown College.

1814—*Reestablishment of the Society.*
1815—On Dec. 3, the feast of Saint Francis Xavier, the death of Archbishop Carroll, America's foremost missionary bishop.
—Georgetown College raised to the status of a university.
1821—*Father Peter De Smet* sails for North America.
1823—*Father Van Quickenborne* establishes a novitiate at Florissant, Missouri.
1829—At St. Louis, Missouri, the founding of a college which in 1832 was raised to the status of a university.
1830—French Jesuits begin a mission in *Kentucky.*
1831—Return of the Jesuits to Syria.
1833—Letter of Father General John Roothaan on the foreign missions.
—*Maryland Mission becomes a Province.*
1834—Opening of the mission in Calcutta.
1836—Reopening of the mission in Argentina.
—Death at Rome of *Father Anthony Kohlmann,* former president of Georgetown and zealous worker on the Maryland Mission.
1837—Return of the Jesuits to Madura.
1838—Father De Smet begins work among the Indians of the Northwest.
1840—Opening of the mission in Algeria.
—Missouri Mission becomes a Vice-Province.
—*Third Centenary of the Confirmation of the Society.*

Some outstanding features of the Society's Mission History from 1740-1840.

1. The Suppression brought about almost the total ruin of many flourishing missions destroying as it did one of the great missionary orders of the Church. The repercussions were felt throughout all the Catholic missions.
2. Upon the restoration of the Society Venerable Father John Roothaan, a man filled with the spirit of the Exercises and consequently with the missionary outlook of the Society, undertook to re-

awaken that spirit in the new Society. To him is due in great part the zeal for foreign missions characteristic of this period.

3. Not a small part of mission activity during these years was centered in the United States where the Church was being rapidly established.

1840-1940

1841—The French Jesuits return to the Chinese mission at *Nanking.*
—Founding of a college at *Beyrouth.*
1842—Return of the Jesuits to *Colombia.*
1843—Return of the Jesuits to *Mexico.*
1844—The mission of *Madagascar* is entrusted to the Society.
1848—Opening of a mission in *Australia.*
1850—Missions of *Mauritius* and *Cuba* begun.
—Foundation of the college at *Zi-ka-wei,* China.
1851—In this year there were 975 Jesuits on the foreign missions—443 priests, 210 scholastics, 322 brothers.
1854—The *Bombay* mission is entrusted to the German Province.
1857—*British Guiana* entrusted to the Society.
1859—Return of the Jesuits to the *Philippines.*
—Founding of the *Ateneo de Manila.*
—Dutch Jesuits begin work in *Java.*
—*Bengal* mission entrusted to the Belgian Jesuits.
1860—Opening of the *College of St. Francis Xavier at Calcutta.*
1862—Reopening of the *Mindanao mission.*
1865—Opening of the Normal School in Manila. All the Philippine public school teachers appointed between 1865 and 1901 were educated by the Society.
1866—Founding of the *Manila Observatory* by a scholastic, Mr. Francisco Colina.

1867—In this year there were 41 Jesuits working in the Philippine mission.

1870—In this year there were 1485 Jesuits on the foreign missions.

1878—Italian Jesuits receive the mission of *Mangalore, India.*

1879—*Zambesi* mission confided to the Society.

—Erection of the *College of St. Aloysius* at Mangalore.

1886—The Italian Jesuits of the California Mission began work in the difficult Mission of *Alaska.*

1887—Fruitful apostolate of *Father Lievens* among the Khols of *Chota-Nagpur.* To protect the natives from usurers he had successfully established a Catholic Cooperative Credit Union thus inaugurating a mass movement towards Christianity.

1889—In this year there were 79 Jesuit priests working in the Mindanao mission.

1892—The mission of *Belgian Congo* is confided to the Society by Pope Leo XIII.

1893—Establishment at *Kandy* of the *Pontifical Seminary* for the formation of native clergy for the island of Ceylon and for India. Pope Leo XIII entrusted its direction to the Belgian Jesuits.

—The missions of *Jamaica* and *British Honduras* entrusted to American Jesuits.

1896—1898—Revolution in the Philippines destroys much of the spiritual good that had been done by our Fathers there. The American annexation of the Islands offered many new problems for the missions.

1900—Reopening of the Tarahumara mission in *Mexico.*

—Four Jesuits killed for the Faith during the Boxer rebelion in China.

1901—Arrival in Manila of *William Stanton, S.J.* Father "Buck" Stanton was the first American priest to be ordained in the Philippines.

1904—*Saint Francis Xavier declared patron of all Catholic Missions.*

—Opening of classes at *Aurora University, Shanghai.*

1909—*The California Mission becomes a Province.*

1913—Opening of classes at the newly founded *Catholic University of Tokyo.*

1916—Letter of Father General Ledochowski on giving aid to the foreign missions.

1919—Letter of Father General Ledochowski on the choice and formation of a native clergy.

1921—Missions of Patna, India, and the Philippines entrusted to American Jesuits.

1923—In this year the Society had charge of 44 missions "in partibus infidelium." In these missions there were 24 seminaries for native priests directed by the Society.

1925—*Jesuit Mission Congress* at Rome.

1926—Arrival at *Hong Kong* of Fathers Byrne and Neary to open the new mission of the Irish Province.

1928—Five Jesuits from the California Province begin work in China.

1929—At Rome, the *Russian College* is founded and committed to the care of the Society.

1930—At Holy Cross Mission on the Yukon, the landing of the first Alaska Mission plane, "Marquette Missionary." Although this plane met with an accident in which Father Delon, the Superior of the Mission, was killed, another plane, "The Alaska Missionary", was soon fitted out and piloted by two lay-brothers, Brother Feltes and Brother Lapeyre.

1931—Irish Jesuits open *Aberdeen Seminary* at Hong Kong. This seminary trains aspirants for the priesthood for 15 vicariates in the southern part of China.

1932—American Jesuits begin a college at *Baghdad, Iraq.*

—Irish Jesuits take over control of *Woh Yan College,* Hong Kong.

1937—The first International Eucharistic Congress in the Orient is held at Manila.

1938—In this year the number of schools of various kinds in Jesuit missions all over the world totals 12,084 with 533,903 students.

1939—One out of every eight Jesuits is on the foreign missions.

1940—*Fourth Centenary of the Confirmation of the Society.*

Some outstanding features of the Society's Mission History from 1840-1940.

1. The *United States* begins to play her part in the work of the foreign missions.
2. Special efforts are made to develop a *native clergy.*
3. A greater insistence upon *education* as a most potent and necessary means of establishing a Catholic culture in mission countries.
4. The growth of the Society into the *largest missionary organization in the Church.*

"Nostrae vocationis est—
diversa loca peragrare
et vitam agere in quavis mundi plaga
ubi majus Dei obsequium et animarum auxilium
speratur."

Woodstock College.

A. M. D. G.

A SOUTHERN MARYLAND SHRINE

LAURENCE J. KELLY, S.J.

In this year of grace 1940 the Discalced Carmelite Nuns of the United States are celebrating the sesquicentennial of the introduction of their Order into this country, the first foundation having been made at Port Tobacco, Charles County, Maryland, on the feast of their holy Foundress, St. Teresa of Avila, October 15, 1790.

On the morning of July 9 of that year a sloop sailed from Norfolk, Virginia, up the Potomac River and touched at Brentfield in Charles County, a few miles north of Pope's Creek. On board was Father Charles Neale, S.J., whose family came to America in 1642. He was a native of the same county, but had been for the preceding ten years (1780-1790) chaplain of the Carmelite Monastery in Antwerp, Belgium. Father Andrew White had been chaplain of the same monastery before his assignment to Lord Baltimore's colonization expedition.

Father Neale was conducting a band of four Carmelite nuns who were coming to found a monastery in the adjoining county, St. Mary's; but as satisfactory negotiations had not been completed, they were obliged to seek a favorable site in Charles County.

Three of the nuns were natives of this latter county, viz., Reverend Mother Bernardina Teresa Xavier (Ann Matthews) who had been Prioress for the preceding sixteen years of the Carmel in Hoogstraeten, Belgium, and her two nieces, Sister Mary Aloysia of the Blessed Trinity (Ann Teresa Matthews) and Sister Mary Eleonora of St. Francis Xavier (Susanna Matthews). Sister Mary Aloysia and Sister Mary Eleanora were sisters of Fr. William Matthews, who

was later on Pastor of St. Patrick's Church, Washington. Mother Bernardina had been appointed by the Bishop of Antwerp as Prioress of the new foundation. The fourth member of the band was to be the new Subprioress, Mother Clare Joseph of the Sacred Heart (Frances Dickenson), who had entered the Antwerp Carmel from England. All four nuns had been obliged to follow their vocation in Belgian monasteries because the monastic life was banned in England and America at the time. In Maryland the English penal laws against Catholics were in force until the American Revolution; churches were forbidden and Mass had to be offered in houses and small chapels. Maryland Catholics who could afford to do so sent their sons and daughters to Europe for their education. In that way a supply of priests was maintained, in spite of the penal laws, for the Catholics who were growing in numbers. Among this native clergy were Archbishop Carroll, Archbishop Leonard Neale and his brothers, Charles and Francis, Father Ignatius Matthews, brother of Mother Bernardina, and many others.

Civil and religious liberty came for the colonies with the surrender of Cornwallis to Washington at Yorktown. A correspondence at once began between Mother Bernardina at Hoogstraeten and Mother Mary Margaret Brent, who was Prioress at Antwerp, and a cousin of Fr. Neale. They discussed the possibility of founding an American Carmel. In fact, when Mother Bernardina's nieces went abroad in 1783 to enter the monastery at Hoogstraeten, they cherished the hope of returning after their religious profession to assist in such a foundation. Father Ignatius Matthews, seeing the coast clear, was urging his sister to act: "Now is your time to found in this country", he repeated, "for peace is declared and religion is free." Father Neale, who, like Father Matthews, had been a member of the Society of Jesus before its suppression in 1773, readily fell in with the plan.

The matter was, therefore, put before the Bishop-elect John Carroll who was appointed to the See of Baltimore as its first Bishop in 1789 and consecrated in London the following year. He was heartily in favor of the foundation, for he was eager to enlist the prayers and holy lives of the Carmelites to support the labors of his clergy and save the faith of Catholics in his vast diocese which comprised the entire United States. He thus expressed his confidence and his hopes in the spiritual influence of these new recruits: "That the faithful may increase in numbers and in piety, and the Pastors in zeal, useful knowledge and truly Christian prudence." Father Anthony Kohlmann, S.J., Socius to the Jesuit Master of Novices, Fr. Francis Neale, would later recommend the Novitiate just opened at Georgetown to the prayers of the nuns; he wrote: "Thus it will come to pass that so many fervent servants of God, lifting up their hands in holy prayers, the soldiers of Jesus Christ will prove victorious against His enemies."

Bishop Carroll promised the nuns a cordial welcome and he was to be a tower of strength to their monastery for the next twenty-five years, until his death in 1815. Finally, the approval of the Bishop of Antwerp being given and the necessary funds for the voyage having been provided for by Mr. De Villegas, a most generous Belgian gentleman, the four nuns with their chaplain and another Jesuit, Fr. Robert Plunkett, made their way to Texel, a small island off the coast of Holland, from which they were to take ship for America. Four years later the French Revolution spread to Belgium, and the Carmelites in Hoogstraeten and Antwerp had to seek a refuge in England.

The party sailed on May first, 1790. It was not a mere coincidence that these daughters of Our Lady of Mt. Carmel should begin their voyage in Mary's month and reach America on July 2, the feast of her Visitation. Nor did their heavenly Patroness fail them when she miraculously protected them from ship-

wreck; for a violent tempest battered their frail craft in mid-ocean. A stop was made at Teneriffe, one of the Canary Islands, where the Fathers met a Mr. Rooney who was lavish with his gifts to them and the nuns. Fr. Neale said Mass once on the voyage, and again at Santa Cruz, Teneriffe, where he reserved hosts so that they were all able to communicate several times on the way. After tedious delays which added 2,000 miles to their course, they landed, first at New York, and thence after two days they proceeded to Norfolk, Va. Father Plunkett left the little band when they arrived at New York and made his way overland to Georgetown. He had been appointed first president of Georgetown College by Bishop Carroll.

Father Neale and the four nuns reached Norfolk, July 9, and immediately engaged a small vessel to take them through the breakwaters of Chesapeake Bay and up the Potomac to Brentfield, the property of Robert Brent, three miles above Pope's Creek, where they arrived the same evening. Mr. Brent was the brother of Mother Mary Margaret Brent already mentioned. She had helped to plan and promote the undertaking but was prevented by death from leading it.

On Sunday morning, July 10, they all disembarked and Father Neale offered the Holy Sacrifice. They were met here by young Ignatius Matthews, a nephew of Mother Bernardina and brother of Sisters Aloysia and Eleanora. When the pioneers had been on their voyage eleven days, Mother Bernardina received a revelation of the death of her brother, Father Ignatius Matthews, at the moment when it occurred; and this was now confirmed by young Ignatius. Such divine favors were not unusual with this holy nun.

After resting a few days at the home of Mr. Matthews, they proceeded to Port Tobacco at the head of a creek named after the town. This creek was then a river, navigable by smaller craft to a distance of six miles from the Potomac River. On an eminence above the town was Chandler's Hope, a large estate of the

Neale family, that had become the property of Father Neale. The manor was unoccupied and the nuns took up their abode in it for the time being and resumed their Carmelite habits, for they had travelled *incognito*. Happy, indeed, they were when they could resume their conventual Mass, the first being celebrated, July 15, 1790, in the manor house.

Chandler's Hope was not suitable for a monastery and as plans for locating in St. Mary's County had failed because of the absence of Bishop Carroll in England at the time, Father Neale negotiated to exchange his property for Durham, a much larger one of 800 acres, two miles north of Port Tobacco, belonging to Mr. Baker Brooke. This property, more adapted to a monastery and its needs, was acquired in exchange for Chandler's Hope and the payment of some 1370 pounds and donated to the Carmelites by Father Neale.

There was a dwelling-house on the new property, but other buildings had to be erected one by one to complete the monastery. It was decided, with the authorization of Bishop Carroll, to make the final and canonical foundation on the feast of St. Teresa of Avila, the restorer of the primitive Carmelite rule. Though the buildings were not completed the nuns moved up to Mt. Carmel on October 15, 1790; it was a joyful day for them and a most auspicious one in the religious annals of this country. A curious tradition exists at Port Tobacco that the nuns moved away from the town to avoid the noise and brawling of the convivial sailors who gathered at that port.

When the Carmelites were celebrating the centenary of their foundation in 1890, Bishop Charles Currier wrote the history of that century under the title, *Carmel in America*. Most of the historical portion of this sketch has been taken from this book. Bishop Currier gathered his material from the archives of the Carmel in Baltimore which is the continuation of that first foundation. He was indebted also to records kept

at Woodstock College, Woodstock, Md., and at St. Thomas' Manor, Chapel Point, Md.; likewise to the official records of Charles County which he consulted at the Court House. Port Tobacco was the county seat until 1897, when the honors went to La Plata, following a referendum held in the County two years before. The records that had been preserved from a fire that destroyed the Court House in 1892 were then removed to La Plata.

During that first century, beginning with 1790, seventy-two nuns had made their profession in the Port Tobacco Carmel and in the Baltimore Carmel; of these twenty were living at the time of the centennial.

Bishop Currier calls the Carmel of 1790 "the first convent of religious women in the United States," and he quotes an entry in the *Laity's Directory* for 1822: "There is, near Port Tobacco, Md., a respectable house of female Carmelites. This is the oldest establishment of a religious kind in the United States of America. It was established but a short period after the American Revolution. Their number is always complete, a manifest proof of the order and regularity observed, and the happiness enjoyed by these truly respectable ladies, who have voluntarily secluded themselves from society to enjoy in retirement that peace which the world cannot give, which is a foretaste of the happiness of heaven." While the Bishop's claim is true of the United States as constituted in 1790, there was a convent of Ursulines at New Orleans, in the French territory of Louisiana, as early as 1727. But his claim is undisputed in respect to contemplative Orders of women. Mr. De Villegas, already mentioned as a true friend of Mother Bernardina and her pioneer Carmelites, intended to provide also for the foundation of a monastery of Visitandines in Maryland, but this was reserved for Archbishop Leonard Neale when he effected a canonical foundation at Georgetown in 1816.

Bishop Currier attempted a sketch or drawing of the Port Tobacco monastery, showing four sections in

line and connected by enclosed passageways. Beginning from the left or west side, the first building contained a large parlor or reception room; the next was occupied by the nuns' choir which opened on the chapel dedicated to the Sacred Heart. This chapel replaced a temporary one when the community grew in numbers; it also accommodated visitors and folks from the vicinity of Port Tobacco and Pomfret. The two buildings just mentioned had attics in which there were probably cells until a two-story annex was built about a hundred feet in front of and south of the main buildings. A long passage, running east, connected the choir with the infirmary and the adjoining kitchen. A picket fence enclosed the ground and buildings and a burial plot, in all, a space of some three acres. The chaplain's cottage consisted of two rooms and was situated west of the monastery, close to a small graveyard which has never been disturbed and in which may still be seen inscribed the names of the earliest Catholic families of the locality.

The farm produced wheat, corn and tobacco; the vegetable garden provided the usual fare of the nuns, according to their rule; fish was supplied from the river at Port Tobacco and from the Potomac. There was a watermill on the place in which corn and wheat were ground for the monastery and the negro slaves, who were about the only labor procurable in those days. The slaves were brought by the novices when they entered the community; but the nuns, like the priests, "spoiled" the slaves by their too kind and easy treatment, and, as a result, the farm was never much of a paying proposition. The slave quarters were at some distance to the east of the monastery. A flock of sheep supplied wool which the nuns spun and wove for the clothing of themselves and the slaves.

The monastery flourished under Mother Bernardina, who was re-elected and continued as Prioress until her death in 1800. The first novice was received in 1791; she was Elizabeth Carberry and took in religion

the name, Sister Teresa of the Heart of Mary. She was born in the adjacent county, St. Mary's, and had taught a private-school while waiting and longing for the coming of a religious Order to America. She was, then, the first nun to make solemn vows in this country and was favored by God with extraordinary supernatural gifts.

Mother Bernardina was succeeded as Prioress by her Subprioress, Mother Clare Joseph of the Sacred Heart, who was successively re-elected to that office until her death in 1830. This venerable Carmelite, who shared with Mother Bernardina the labors of the foundation in 1790, has ever been held in veneration by her Order in this country and is reputed their second foundress because of her forty years in positions of the greatest responsibility and on account of the part she took in overcoming every trial and difficulty during the last thirty years of the community's existence at Port Tobacco.

Father Neale, the chaplain, was the mainstay of Carmel, not only in spiritual but in temporal matters as well, during the thirty-three years from its foundation in 1790 until his death in 1823. He had entered the Jesuit Novitiate at Watten, Belgium, in 1771, and was still a novice when the Society was suppressed in 1773. He continued his studies for the priesthood and after his ordination remained in Europe. His longest service there was his ten years as chaplain of the Carmelites in Antwerp. He was affiliated to the Society of Jesus in White Russia, where it had continued to exist with the consent of the Popes, and made his vows in 1805 with three other former members of the Order when they renewed their solemn vows at Georgetown College. Archbishop Carroll and Archbishop Neale had been members of the Society before the suppression in 1773, but when it became possible for them to join the Russian Province in 1805, they decided that they could best further the cause of the Church and religion in this country by remaining at their

responsible posts. Father Robert Molyneux, one of the four just referred to, was appointed Superior of the American Jesuits, and it was his intention to appoint Father Neale as Master of Novices to train the new recruits for the mission. But at the intercession of Archbishop Carroll, who represented to Father Molyneux how urgently the monastery needed Father Neale, his brother Francis was appointed in his stead.

After the death of Mother Clare Joseph, the nuns remained but another year at Port Tobacco. It had become more and more difficult to obtain the necessary means of support from the farm, and there were some unfriendly neighbors who involved the nuns in unpleasant lawsuits, though without success. In one of these suits Archbishop Marechal engaged the future Chief Justice, Roger Brooke Taney, to defend the rights of the nuns.

The monastery buildings, never too secure or comfortable, had begun to let in the wind and weather and imperilled the health of the community. It was then that Archbishop Whitfield, the successor of Archbishop Marechal in the See of Baltimore, decided to transfer the nuns to Washington or Baltimore. In the latter city he found a large, three-story house on the west side of Aisquith Street, directly east of the Archbishop's residence and visible from the same. It set well back from the street and there was land enough for a vegetable and flower garden and a variety of fruit trees. An addition was made to the building and the interior remodeled and adapted to the purposes of monastic life.

So, with many a regret, the nuns took leave of the old Mount Carmel, September 13, 1831, and, we should add, to the great sorrow also of the Catholics of Southern Maryland. Of the four founding nuns only one, Sister Mary Aloysia was living at the time of the transference of the Community to Baltimore. Two months later, Father Combs, S.J., wrote to one of the

nuns then in Baltimore: "You ask how old Mount Carmel looks? Oh! it would grieve your heart to see its deserted walls. Poor dear Mount Carmel! It is dead, but not buried. I sighed heavily when I entered its once forbidden precincts, and passed through its vacant chambers, and listened to its silent echoes. I hope God will preserve from profanation those holy places in which His hallowed Name has been so often and so fervently invoked. . .I have not yet said Mass at the Monastery but propose to do so very soon. The congregations are beginning to feel their loss. Sundays are now quite vacant days with them, having no church to visit. They would be very glad to see you return, but that will never be."

It had been the fond hope of Archbishop Carroll that the nuns would be able to supply the urgent need of Catholic education in his diocese. To that end he had procured from the Holy See in 1793 a dispensation from their strict rule of cloister and monastic discipline. Cardinal Antonelli, Prefect of the Roman Congregation of the Propaganda, while approving of the dispensation to teach, nevertheless added that the nuns should not be compelled to undertake the care of young girls, as such work was not in accord with their rule, but they should be exhorted not to refuse the work which would be so pleasing to God and was so badly needed on account of the scarcity of workers and the lack of educational facilities. Archbishop Carroll always respected the scruple of the nuns regarding their rule. Moreover, it would have been extremely difficult to conduct an academy for boarders at Port Tobacco because of the inadequacy of the buildings and the uncertainty of sufficient patrons.

In Baltimore, the need was more urgent and Archbishop Whitfield obtained a renewal of the dispensation from Rome on the arrival of the nuns in Baltimore. Obedient to their Archbishop, one year after their arrival, they opened an academy outside the cloister for young girls, and so continued for the

next twenty years, i.e. until December 20, 1851. The Prioress, Mother Angela of Saint Teresa, assigned four of her nuns to this work, and they imparted a liberal education which included painting in oil colors. In Bishop Currier's account we read: "Our Lord seemed to bless the spirit of self-sacrifice which animated the Sisters. It was a great trial to them, after having lived so long within the solitude of their cloister, to have to mingle again with the world and to engage in a work so foreign to the spirit of their vocation. But as it was the will of their Superior they knew it to be the will of God, and they cheerfully undertook the task before them."

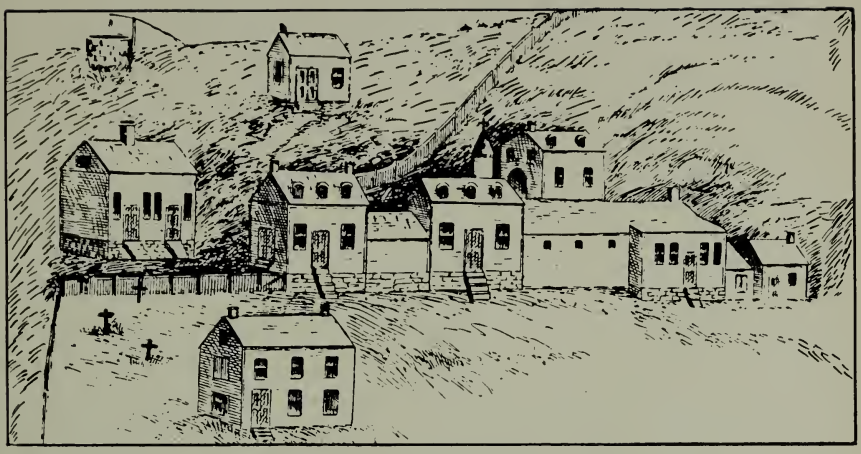
Another forty years passed and Archbishop Spalding favored the removal of the community from Aisquith Street to the present substantial monastery at Caroline and Biddle Streets, in the northeast section of the city. It is a brick structure and, as it was built for the traditional number of nuns, it is perfectly adapted to their monastic mode of life. The community took possession March 27, 1873, within a year of Archbishop Bayley's succession to the see of Baltimore. The present Prioress is Mother Seraphim of the Holy Spirit.

The monastery buildings at Port Tobacco were all of frame construction, and although Father Neale was preparing to replace them with brick structures, his health became too enfeebled and he was obliged to abandon the plan. After a century had passed all but two of the group had succumbed to the ravages of time. They were the smallest of the group that had most probably been used as the infirmary, and the two-story building, the last to be erected and which had been moved up and attached to the smaller one. They were occupied by tenants engaged to farm the large property. In 1934 those two survivors were little more than a ruin which any violent wind could have easily blown from the hill.

In that year a society was organized in Washing-

ton by some of the descendents of the original Maryland families for the purpose of saving and restoring these two venerable and sacred buildings. Maryland was celebrating the tercentenary of its founding, and buildings and landmarks of historic interest were being restored from a sense of patriotism and civic pride. Particular interest was centered on the restoration of the old State House at St. Mary's City, for there had been laid by the Catholic Pilgrims under Lord Baltimore the foundation of religious liberty in the colonies and, in fact, in the United States. Why should not that site and those buildings be restored and honored where the foundations of Catholic Convent life had been laid in the young Republic a century and a half later? A group of the charter members of the new society called on His Excellency, Most Reverend Archbishop Curley, and laid the plan before him. His Excellency gave it his hearty approval and suggested that the society be called "The Restorers of Mount Carmel in Maryland." Rev. John H. Farley, S.J., nephew of the Cardinal Archbishop of New York, was named its first chaplain. The officers consist of the Honorary President, Archbishop Curley, a President, two Vice-Presidents, a Secretary, a Treasurer, an Historian, a Chaplain, and a board of four Governors. Brother William E. Carley, S.J., is custodian of the shrine. Rev. Charles J. Hennessy, S.J., Pastor of Sacred Heart Church, La Plata, in whose territory the monastery was situated, assisted in the negotiations which finally led in 1935 to the purchase of about seven acres of the original Brooke or monastery farm; namely, that part which included the buildings, the burial acre, and sufficient ground for pilgrimage purposes.

It was not difficult to identify the site and surviving buildings. First, there was the popular tradition; the place had never ceased to be known as "The Monastery." The two surviving buildings corresponded perfectly to descriptions in the Carmelite records; in fact, in the larger building, outlines of the nuns' cells could



MT. CARMEL, CHARLES COUNTY, MD.
From Bishop C. W. Currier's *"Carmel in America"*

Tentative sketch of the original monastery.

From left to right (in line) the Chaplain's cottage, the reception rooms, the choir (chapel to rear), the infirmary and kitchen. The two story structure below was moved up and attached to infirmary. These two surviving buildings are seen below, before and after restoration. Crosses indicate site of burial plot.

THE OLD CARMEL 1936

FRONT VIEW 1937

still be seen. The widow of Dr. Edward N. Sanders, an octogenarian, who inherited the best part of the large farm, remembered distinctly the chapel, the chaplain's cottage and other buildings that had disappeared, one after another.

Archbishop Curley contributed one thousand dollars to the purchase price of the needed seven acres, a matter of $2,250; and the deed, dated April 21, 1936, was made out to him as Archbishop of Baltimore and his successors in that See.

The restorers engaged Architect Philip Hubert Frohman of Washington to draw plans and specifications for the restoration which included an entire new foundation of concrete and brick, as the supporting beams had been broken and the buildings were sagging considerably. The weather boarding was renewed according to the original pattern and a slate roof was put on for safety and permanence. The interior of the lower floors was brought back to its monastic simplicity. The walls were not plastered but inlaid with brick, as formerly, some of the original brick being found in condition to use again. The well of clear, cold water was bricked and covered and the "old oaken buckets" were restored. We have therefore at Mount Carmel not a reconstruction according to surviving plans of historic buildings, as at St. Mary's City in Maryland and Williamsburg in Virginia, but the identical surviving buildings themselves of the old monastery that had been occupied by the Carmelite nuns for over forty years.

The first Mass in over one hundred years was celebrated there on the feast of Our Lady of Mount Carmel, July 16, 1936. The smaller and older of the two buildings was converted into a temporary chapel and nearly one hundred pilgrims assembled in it and in the adjoining room of the second building. The Prioress of the Baltimore Carmel, Mother Seraphim, kindly loaned for the occasion some of their treasures: the silver chalice, ciborium and monstrance which Father

Neale and the nuns had brought with them from Belgium and used daily. His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States, paid a visit to Mt. Carmel, June 6, 1937, when he made a tour of Charles and St. Mary's Counties to see the Catholic churches and schools and historic spots. From a point at the extreme west of St. Mary's County he viewed the large cross on Blackistone Island in the Potomac River, called by the pilgrims St. Clement's, that had been erected in 1934 to commemorate the first Mass offered there by Father Andrew White, S.J., March 25, 1634. On the occasion of a large pilgrimage, July 16, 1938, His Excellency, Most Reverend Bishop McNamara, Auxiliary of Archbishop Curley, blessed and rededicated the buildings. He congratulated the Restorers most warmly on their true Catholic loyalty and patriotism and on the remarkable progress they had made in so short a time in their devoted work of rescuing from destruction and oblivion that venerable and unique Catholic landmark which he believed should ever endure as a memorial of the Catholicity not only of Maryland but of the entire country.

In response to a petition sent to the Holy See by Archbishop Curley, His Excellency received a Rescript, May 19, 1939, from the Apostolic Penitentiaria, the special Commission of the Pope for indulgences, "granting a partial indulgence of five years to be gained by the faithful if with at least contrite heart they visit the chapel, and a plenary indulgence to be gained by the faithful under the usual conditions of confession and Communion as often as they make a public pilgrimage to the same chapel and pray for the intentions of the Sovereign Pontiff."

The reason given by the Archbishop in the petition for the grant were: that this shrine would promote the honor of the Virgin Mother of God, the Queen of Carmel; that it would be an enduring monument to the Catholicity of Maryland and the Church in the United States, and that it would perpetuate the memory of the

heroic nuns who had the courage to brave the perils of the deep when coming to America to undergo the many hardships and trials connected with this early foundation.

The Restorers' Society leads three formal pilgrimages to the Shrine each year: in May, to commemorate the departure of the Carmelites for America, May 1, 1790; another for the feast of Our Lady of Mt. Carmel, Patroness of the Shrine, July 16, and a third for the feast of St. Teresa of Avila, October 15, which is also the anniversary of the canonical foundation of the monastery. As many as two hundred pilgrims from Washington, Baltimore, and other cities, and from the Counties of Maryland have come for these pious exercises. The greatest need now felt is of a chapel large enough to accommodate three or four hundred pilgrims. If the funds for this can be donated or collected the construction can go on at an early date; the restoration of the upper rooms of the buildings is not so urgent. The "mount" can be made very beautiful, but neither is this desirable improvement so necessary as the chapel.

A most enthusiastic Chapter of the Restorers' society was organized in Boston three years ago with the approbation of His Eminence Cardinal O'Connell. Pilgrimages are made by the members to the Carmelite Monastery in Roxbury, Mass., a foundation made by nuns from Baltimore. The Chapter has rendered very fine material assistance to the work of restoration.

Another Chapter was organized a little later in Charles County, Md., by Catholics at La Plata, in the vicinity of the old monastery. It was only to be expected that those closest to it should take part in the movement for its restoration. The families of those pioneer Carmelites and of those who joined their community from Southern Maryland, still dwell thereabouts: the Matthews, Neales, and Hamiltons; the Brookes, Mitchells, and Brents; the Mudds and Johnsons. It is, moreover, the devout wish of the Restorers

to see chapters of the Society established wherever the Carmelite nuns are continuing the work of their holy and courageous founders, that perfect form of Catholic Action, Apostolic Prayer.

From the Baltimore continuation of the Port Tobacco Carmel the first foundation was made in St. Louis in 1863. Six other direct foundations were made in Boston, Brooklyn, Seattle, Bettendorf (Iowa), Wheeling and New York City. From these seven have sprung fifteen others; three of them began with nuns who had entered the Order in Baltimore. There are at least seven other monasteries of Discalced Carmelites of the same rule in the United States, one at Loretto, Pa., founded recently from Lisieux, and six founded by nuns from Mexico who sought a haven in this country in 1915 from the impending storm in their own country.

In this year, the sesquicentennial year of the foundation of the first Carmel in this country, at Port Tobacco, plans are being made to celebrate it in a fitting manner on or about October 15, the day on which this work of God was begun in post-colonial Maryland.
Woodstock College.

A. M. D. G.

JESUITANA FROM A CARROLL COLLECTION

V. C. Hopkins, S.J.

The following list is a selection of titles from the Carroll Collection in the possession of the Jenkins Library at Loyola College, Baltimore, Maryland. They are all concerned, some remotely, some proximately, with the suppression of the Society, particularly in France. The majority of the items have the autograph of Charles Carroll of Carrollton on the title page; they are all from his library. The compiler makes no pretence of offering the reader a *catalogue raisonné*. His sole purpose is to call the books to the attention of Jesuit historians to whom they may be of special interest either by reason of their subject matter or their association.

1. A M***
   Tout n'est pas fait | dans l'affaire des | Jésuites ! ou | Lettre | D'Un | De Leurs Créanciers ! A M***| Avocat Au Parlement. | A Lyon, | M. DCC. LXV.
   Pp. i to 52.
2. (Anonymous)
   Apologie | De L'Institut | Des Jésuites. | Nouvelle Édition revue & corrigée. | Première Partie. | (Design) | M. DCC. LXIII.
   Pp. 302; the two parts are contained in one volume.
3. (Anonymous)
   Appel | à La Raison, | Des | Écrits Et Libelles | Publiés | Par La Passion, | Contre | Les Jésuites De France. | Nouvelle Édition. | Augmentée de plusieurs choses intéressan- | tes, parmi lesquelles sont deux extraits | de Lettres de M. le Cardinal de Fleuri. | (Quote) | (Design) | à Bruxelles, | Chez Vandenberghen, Imprimeur- |

Libraire. | M. DCC. LXII.
Pp. 180.

4. (Anonymous)
L'Oracle | Des | Nouveaux | Philosophes; | Pour servir de suite et d'Éclaircissement | aux Oeuvres de M. de Voltaire. | (Quote) | À Berne. | M D CC L I X.
Pp. 388.

5. (Anonymous)
Mes Doutes | Sur La Mort | Des | Jésuites. | (Quote) | (Design) | À Paris. | Au Palais Chez le grand Libraire au | bas du Grand Escalier. | 17 (Design) 62.
Pp. 43.

6. (Anonymous)
Nouvel Appel | à | La Raison, | Des | Écrits Et Libelles | Publiés | Par La Passion | Contre | Les Jésuites De France. | (Quote) | (Design) | À Bruxelles, | Chez Vandenberghen, Imprimeur- | Libraire. | M. DCC. LXII.
Pp. 273.

7. (Anonymous Collector)
Occasional Letters | On The | Present Affairs | Of The | Jesuits in France. | (Design) | London: | Printed by R. Balfe, opposite Surgeons-Hall, in the | Old-Baily.
This item contains:
   (a) A Letter from his Holiness, | Clement XIII to the Most Chri- | stain King, Lewis XV. June 9, | 1762.
   Pp. 5.
   (b) To Alexander, Bishop of | Valence. | Clement XIII.
   Pp. 4.
   (c) The | Answer | Of A | Young Jesuit | To A | Letter from his Friend, | who solicited him to quit his Order.
   Pp. 24.
   (d) Adieux aux Jésuites. | Par Monsieur Gresset,

| a l'Abbé Marquet.
Pp. 4.

(e) Monsieur Gresset's | Adieu to the Jesuits, | On quitting their Order. | To Abbé Marquet.
Pp. 4.

(f) A Translation of an original letter | from the celebrated M. de Voltaire | to Father de la Tour, of the Society | of Jesus, and Principal of the Col- | lege of Louis le Grand.
Pp. 11.

(g) The | Answer | Of | Henry IV. of France, | To The | Deputation from the Parliament of Paris, | Concerning | The Re-establishment of the Jesuits.
Pp. 15.

(h) Very Heavy Accusations | Against | The Jesuits. | Drawn from a work, printed at the Louvre, | Anno 1617.
Pp. 42.

(i) A Letter from the Bishop of | Carpentras, to the Chancellor.
Pp. 6.

(j) A Letter of the Lord Bishop of | Lisieux, to the Lord Archbishop of | Paris.
Pp. 4.

(k) Extract of a Letter from the Arch- | bishop of Colocza, in Hungary, to | Cardinal Torregiani, Secretary of | State to his Holiness, Clement XIII.
Pp. 7.

(l) A Letter from the Lord Bishop of | Bayeuce, to the Count de St. Flo- | rentine.
Pp. 9.

(m) A Letter from the Archbishop of Ar- | magh, Primate of all Ireland, to | Clement XIII.
Pp. 3.

(n) A Letter from the Lord Bishop of | Lodeve, to the Archbishop of Paris.
Pp. 3.

(o) A Letter from the Lord Bishop of Apt, | to

the Lord Chancellor.
Pp. 3.

(p) A Letter from the Lord Bishop of | Verdun, to the Chancellor.
Pp. 3.

(q) A Letter from the Archbishop of | Prague, to Clement XIII.
Pp. 2.

(r) A Memorial for the Jesuits, by Sta- | nislaus, King of Poland, Duke of | Lorraine, presented by his Majesty in | Person, to the King of France.
Pp. 7.

(s) A Case of Conscience, | With Regard to the Oath tendered | to the Jesuits by the several Parlia- | ments, and in particular by that of | Bourdeaux.
Pp. 25.

(t) A | Pastoral Letter | Of The | Lord Bishop of of Lavaur.
Pp. 12.

(u) A Letter from the Archbishop of Evora, | to the General of the Society of Jesus.
Pp. 2.

(v) Clement XIII. Pope, to the Bishops of | France.
Pp. 7.

(w) Extract of a Letter from the Lord | Bishop of St. Dons, of the 17th of | September 1761, on the Arrests is- | sued against the Jesuits.
Pp. 9.

(x) To our venerable Brothers De Bernis, | De Rohan, De Choiseul, Cardinals | of the Holy Roman Church.
Pp. 2.

(y) Clement XIII. | To the venerable Archbishops and Bi-|shops of the Kingdom of France,| assembled at Paris, sends greeting, | and apostolical Benediction.
Pp. 8.

8. (Anonymous)
Relation | D'Une | Guerison | Miraculeuse | Arrivée à Rome par l'intercession | de S. Louis De Gonzague, | de la Compagnie de Jesus. | (Design) | Traduit sur l'Exemplaire imprimé a Rome. | A Liege, | Chez Barthelemi Collette, | Imprimeur & Libraire, au bon | Pasteur, sur Meuse. | M. DCC. LXV. | Avec approbation & permission des Supérieurs.
Pp. 27.

9. (Anonymous)
The | Judgment | Of The | Bishops of France, | Concerning | The Doctrine, the Government, | The Conduct and Usefulness, | Of The | French Jesuits. | (Design) | London: | Printed by R. Balfe, in the Old Baily; | and sold by T. Lewis, in Russel-Street, | Covent Garden.
Pp. 72.

10. Besançon, Parlement de
Remontrances | Du Parlement | de | Besançon, | au sujet | De L'Édit | Du Mois De Novembre 1764 | Concernant Les Jésuites. | M. DCC. LXV.
Pp. 36.

11. Chevalier de Malthe
Lettre | D'Un Chevalier | De Malthe | A Monsieur | L'Évêque De *** | Nouvelle Édition | Revue & Corrigée.
Pp. 72.

12. Clement XIII
Bref | De | Notre Saint Père Le Pape | Clement XIII. | Au | Roi Très-Chrétien, | Touchant la persecution des Jésuites | de France.
Pp. 8.

13. ibid.
A Brief of our Holy Father the | Pope, to the King of Poland, and | Duke of Lorraine.
Pp. 10.

14. ibid.
Sanctissimi in Christo Patris | Et Domini Nostri Domini | Clementis | Divina Providentia |

Papae XIII. | Constitutio | Qua | Institutum Societatis Jesu | denuo approbatur. | Juxta exemplar impressum | Romae, MDCCLXV. | Typis Reverendæ Cameræ Apostolicæ.
Pp. 12.

15. (Dame Philosophe)
Tout Le Monde | A Tort, | Ou | Jugement Impartial | D'Une Dame Philosophe, | Sur L'Affaire Presente | De Jésuites. | Nouvelle édition, corrigée & augmentée. | (Design) | En France. | M. D. C. C. LXII.
Pp. 56.

16. (Docteur de la Sapience)
L'Ésprit | des | Magistrats | Philosophes | ou | Lettres | Ultramontaines | D'un Docteur de la Sapience à la Fa- | culté de Droit de l'Université de | Paris. | (Quote) | À Tivoli | M. DCC. LXV.
Pp. 256.

17. (English Jesuits of St. Omer)
The | Protest | Of The | English Jesuits, | At | St. Omer, on being deprived of their College.
A broadside.

18. Montesquiou, Henri-Jacques de, Bishop of Sarlat
Instruction | Pastorale | De | Monseigneur | L'Évêque | De Sarlat, | Au Clergé Seculier | Et Regulier, | Et a tous les Fidèles de son Diocèse. | M. DCC. LXV.
Pp. 248.

19. Rochechouard, Pierre de, Bishop of Bayeux
Discours | De | Monseigneur | Pierre | De | Rochechouard | Évêque de Bayeux. | A l'Assemblée Provinciale de Rouen | le 25 Février 1765. | M. DCC. LXV.
Pp. 12.

20. Saint Pons, Bishop of
Lettre | De M. L'Évêque De S. Pons, | A Monseigneur | L'Archevêque De Tours.
Pp. 8.

Woodstock College.

NOTES ON CHILE

By Gustave Weigel, S.J.

The Chilean Province of the Old Society had a long and glorious history. Today the independent Vice-Province of Chile is valiantly struggling to re-establish what our Fathers had built before the destruction of the Society in the 18th century.

Before speaking of the work of the Society in Chile, it seems necessary to say something of the country itself. People in the United States have only the vaguest notions concerning the countries of South America. We shall begin, then, by sketching a brief outline of Chile, its people and its history.

Chile is a long narrow land lying between the Andes and the Pacific Ocean. It stretches some 2,500 miles from the straits of Magellan up to Peru. To the east, on the other side of the vast mountains, lie Argentina and Bolivia. The language of Chile is Spanish, spoken in the manner of Andalusia whose sons were the first to bring Castilian to the land. The population is small; only 4,500,000 inhabitants occupy an area equal in length to the distance between the tip of Florida and the top of Labrador.

Chile is divided by nature into three sections. The northern zone, extending some 800 miles down from Peru, is absolutely barren, except for a few isolated valleys. Nothing grows in this desert, not even the cactus. In spite of this, there are three well-known cities in the north, important ports through which pass the copper and nitrates found in the interior. Perhaps once in twenty years rain falls in these cities, but in the interior it never rains at all. Except for these ports, there are few real cities in the north, but some of the mining camps are very large, Chuquiquimata, for example, has a population of 20,000 souls.

The central zone contains the majority of the population. Here are the large cities of Santiago and Valparaiso and it is here that Chile is beginning her industrial development. In this section, too, are found the most productive farms, for the climate here is ideal. It never becomes excessively cold in winter and is never too hot in summer. There is abundant rain during the winter, even though there is no rain at all in the summer time. The water is brought down from the mountains by means of irrigation canals. The peaches, plums, apricots, nectarines, pears, oranges, and grapes grown here are of excellent quality and usually larger than those of the same species in the United States. Wheat, corn, barley and other grains grow in rich abundance. Chile's real wealth is in its agriculture; this is especially true since her monopoly of nitrates came to an end.

The southern zone extends some 700 miles. It is thinly populated and the farms are very extensive. Here, also, cattle is raised but not to a degree to make Chile a rival of Argentina in this line. The weather is not as mild as in the central zone. The famous Chilean lakes attract many tourists, who have named this region "the Switzerland of America."

As is evident from what has been said, Chile is an isolated country. Along the full extent of her eastern border lies the great barrier of the Andes. On the west Chile's only neighbor is the Pacific Ocean. To the north is Peru, but between Peru and central Chile lies an immense desert. Moreover, the population is very scanty for such an immense country. It is only recently that Chile has made a beginning in the industrial line and her big city, Santiago, is a thing of this century. Chile is by her tradition an isolated agrarian culture. However, this tradition is being modified by the universal trend of the times which is leading all nations to develop their industries, and, in consequence, to increase their urban centers.

This change in Chile is a critical one for the coun-

try. Its isolation and scarcity of population allowed an economic and social system to continue in the land long after it had disappeared in other parts of the world. This system is really feudal in character and reminds one of the old South so romantically described in postbellum literature. The essential feature of the system is this. One man, called the *padrón,* owns a very large farm. Unlike the farmers in the Eastern United States and the Middle West, this Chilean farmer does not work his own lands. The work is done by the *inquilinos,* who, as their name indicates, are dwellers on the farm. They have a small house, usually made of mud daubed white, and a few acres, which they cultivate for their family needs, but the house and acres belong to the *padrón.* The *inquilino* pays no rent, but he and his family are bound to work the fields of the *padrón,* for which each worker is paid a meager wage, which in American terms amounts to fifteen cents and an allotment of beans and bread, for each day of work.

This low salary on the land causes a low salary in the cities, because Chilean industries have not yet reached the point where they need a vast army of workers. Moreover, due to their late development, they are beginning with and not changing to the complicated machines that eliminate much human labor. As a result, the salary of the unskilled worker in the city averages about fifteen dollars in American money a month.

As is abundantly clear, the working class, which as in all countries constitutes the great majority of the nation, is very poor. What is worse, there is a stigma attached to the worker. In the city he is called the *roto,* i.e., the ragged one, and in the country he is called the *huaso,* which cannot be exactly translated but carries with it the notion of boorishness. The upper class, socially recognized as such, is made up of

the families who have been landowners for generations. It is not wealth as such that puts a man in the upper class. It is his name. If a man is of a hereditary landowning family, he belongs to the best society. Generally this indicates some degree of wealth but in recent years many of these aristocrats have lost their lands and are now definitely poor.

The middle class in Chile is comparatively small and of recent origin, but is rapidly increasing and becoming more and more important. Strange as it may seem to American readers, the middle class, instead of being a stabilizing element in the evolution of the country, is the main source of its unrest. However, this is not so unreasonable when we understand its structure. This class is composed of 1) professional men: doctors, lawyers and professors, who have risen from the working class; 2) a growing army of government employees; 3) business men, who as a rule are not connected with the aristocratic families; 4) such landowners as do not belong to the gentry. This entire class bitterly resents the attitude of the upper class, which manifestly would entirely ignore them, were it not that circumstances compel them to deal with the middle class. Up until recent times, the aristocracy held undisputed sway over the land, but now, in spite of their bitter resistance, they are being gradually ousted from their privileged posts. In this class struggle, which has been at the root of the political difficulties in Chile, the middle class has this great advantage that they can manipulate the working class against the aristocrats. The aristocrats, on the other hand, cannot appeal to the workers because the old names, partly because of a spontaneous reaction and partly because of deliberate hostile agitation, have become odious to the workers.

The economic and social structure of the country is not without its influence on the Church. Colonized as it was by Spain, Chile from the beginning was Cath-

olic and the Church an essential element of its social being. Such a concept was, of course, in contradiction to the philosophy of liberalism that swept over Europe in the 19th century. Chile, although isolated, was not uninfluenced by European thought and exponents of liberalism formed themselves into parties to carry out that liberalism into practice. The vast majority of the aristocracy would have nothing to do with the new ideas and all opposition to the aristocracy went over to the anti-religious camp. As a consequence of this, the Church in the popular mind became identified with the defense of the *status quo* and all changes, even the very worthy ones, were stamped as anti-Catholic. The consequence of this was that everything aristocratic was looked on as Catholic and everything Catholic was considered aristocratic. Catholics in recent times have taken steps to do away with this confusion of thought, but the idea is so widely spread that it will take time for it to disappear. The sad part of it is that this confusion has become so deeply imbedded in the minds of the working-class that in the cities they are for the most part indifferent or even antagonistic to the Church and those workers who still remain loyal to the Church are often shaken by doubts, which do not make for a strong faith.

The Society's work in Chile is not spectacular and certainly less glorious than it was in the Chile of the colonial period. This does not mean that the modern Jesuits have been retrograde or remiss, but only that circumstances have changed. The old Jesuit establishments were lost; the old tradition died. In the new Society Chile became a mission of the Aragon Province. Chileans joined the Society, but never in great numbers. However, since the creation of the independent Vice-Province of Chile in 1937, vocations are increasing and point to a flourishing Chilean Province in the future. The activities of the Society in Chile are the same as those in other countries; schools are

conducted, churches administered, and the usual Jesuit associations are directed. At present there are three colleges in operation: the Colegio de San Ignacio in Santiago, which has an enrollment of 600 students, most of these being sons of aristocratic families; the Colegio de San Francisco Javier of Puerto Mont, which serves the southern zone; the third, a new college, was opened in Concepción since the time of the earthquake, but as yet it has only a few classes and no boarding school. There are Jesuit residences in the principal cities, but everywhere is felt the lack of sufficient personnel. Besides their regular tasks in the schools and in the residences the Fathers must give missions on the farms.

The principal contributions of the Jesuits are far more numerous than the paucity of their number would suggest. Undoubtedly, the sermons of the Basque Father Laburru of the Gregorian University caused a great stir in 1937. His course of conferences and lectures on the social teachings of the Church filled every auditorium in Santiago and his lectures were broadcast over the radio. The effect produced by these lectures was indeed a very strong one; many of the landowning Catholic were bitterly incensed at the teachings of Father Laburru, many others strongly favored them. Certainly in the press and in conversations they were widely discussed.

Work along a similar line is being done by a Chilean Jesuit, Father Fernandez Pradel. He has initiated and organized a league for social reform, which though still in its infancy is attracting many excellent people into its ranks. One of the functions of this league is the formation of Catholic labor unions throughout the land and this phase of the work is showing hopeful progress. Another activity that merits mention is the youth work of Father Alberto Hurtado, whose influence with the Catholic young men of Santiago is really extraordinary. Father Hurtado works with the Sodality, but his influence is exercised over a much

larger group. His studies in the field of educational psychology have made him a popular lecturer in this line and through his courses he is helping to mould a definite Catholic position in educational matters. Working in another field Father Francisco Correa is exercising a fruitful and energetic apostolate. Long ago he organized the St. Ignatius Social Center, whose aim is to unite the ambitious young workers. To help these young men the Center has instituted a night school where the youth of the working classes can receive an education equal to that given in the local colleges and lyceums. The project has been most successful and is hampered only by inadequate quarters. Father Correa is very much interested in the proletariat and through a publishing society, which he founded some years ago, he has recently published a Catholic workers' daily, *El Chileno*, which has been well received. Another energetic and busy organizer is Father Ambrosio Marti, a Spaniard, whose Apostleship of Prayer and kindred associations are doing good work throughout the whole century.

The work of individuals usually stands out more sharply than the corporate work of the whole body. However, the Colegio de San Ignacio is an important school and from its patios have gone forth men who are prominent figures in the Chilean Church and State. Unfortunately, this college is an object of dislike to many because of the strong aristocratic traditions of the school. The other colleges because of their geographical locations have a more limited influence. It is difficult for a teacher to bask in the lime-light, but Father Guillermo Ebel by reason of his many years as professor of sciences at San Ignacio and because of his text-books which are used even by the state schools and his frequent lectures on scientific subjects is a well-known figure in pedagogical and scientific circles in Chile. The Jesuits of the Vice-Province of Chile are also distinguished by the fact that they hold five chairs in the Faculty of Theol-

ogy at the Catholic University of Chile, of which Father Juan Maria Restrepo, the well-known Colombian, is the dean. The importance of this last work should not be underestimated, for the vast majority of Chilean candidates for the priesthood, both secular and regular, study at the University, and students from all the countries of Latin America are attracted to it.

The work of the Society in Chile is intense but restricted in influence. The reason for this is, as may have been gathered from what we have already said, the scarcity of Jesuits and the immensity of the country, where each man must do more work over a highly diversified field than is usually required in other places. The hope of the Society in Chile lies in its young men in training. These for the first time in the history of the new Society are abundant and, what is much more encouraging, they are very capable. The Chilean Jesuit's eye is on the future and the present generation feels that it is only holding the fort until the fresh battalion arrives to take the battle into the enemy's country.

Santiago, Chile.

A. M. D. G.

CRANWELL PREPARATORY SCHOOL

Lenox, Massachusetts

JAMES A. WALSH, S.J.

It had long been the opinion of many that a Jesuit Preparatory School for boys of High School age in Western Massachusetts would be extremely advantageous for Catholic Parents seeking to give their sons the opportunity of a Catholic education in a private institution. A boarding school of this type had always been beyond the financial possibilities of the New England Province, and only now, through the generosity and vision of Mr. Edward H. Cranwell, a prominent Catholic layman of New York, has this desire been fulfilled. Almost on the eve of the quadricentennial of the Society of Jesus, Mr. Cranwell, sole owner of the extensive holdings of the Berkshires Hunt and Country Club in Lenox, Massachusetts, deeded over to the Fathers of the New England Province of the Society of Jesus about one half of the Club property, with all furnishings and equipment, to be converted into a Preparatory School for boys. The record of transfer is dated, May 27, 1939.

The estate occupied by the new school is the second largest in the township of Lenox. It has had an interesting history, and the locale is rich in literary and historical lore. On the site where Cranwell Hall now stands, Henry Ward Beecher built a Summer home in 1853. It was here amidst inspirational surroundings that he wrote his celebrated *Star Papers,* in which he refers to the surrounding country as "known for the singular purity and exhilarating effects of its air and for the beauty and scenery." The property was later acquired by General John F. Rathbone of neighboring Albany who named it "Wyndhurst," developed it with elaborate landscaping, and set out many of its beauti-

ful trees. He also constructed the many walks and drives. Later, the famous newspaper publisher, Joseph Pulitzer, occupied the estate for some time. In the early Nineties, Mr. John Sloane, ex-congressman and rug manufacturer of New York, purchased the property and built the great manor house there for his daughter, Mrs. W. E. S. Griswold. The Sloane mansion was, in the 'gay Nineties', the scene of many famous Berkshire social activities. Among the frequent visitors who spent pleasant days at "Wyndhurst" as guests of the Sloanes, was William McKinley, chief executive of the United States. An oak tree, planted by him when he was President, still stands on the grounds.

After the departure of the Sloanes and Griswolds, the estate was untenanted for several years. In 1926, Mr. Howard Cole became the owner of its 256 acres. To this he added by purchase the adjoining estates of "Blantyre," home of Mr. Robert Patterson,, "Pinecroft," the country seat of Mr. Frederick Augustus Schermerhorn, and, later, "Coldbrook," owned by Captain John Barnes, totaling in all 700 acres. A Corporation was organized, and the combined estates opened as the Wyndhurst Club in the Summer of 1926.

Lenox natives and Berkshire County residents in general were vastly encouraged at the time that the town was to be revived as a great social center. The promoters of the new enterprise envisaged marked success. Not only were the common facilities of golf and tennis to be provided, but the prospective members were regaled with coming dividends of polo and flying fields, a swimming pool and first class hunting. It was generally felt that Lenox would once again become the scene of organized recreation for those in the upper brackets. This was considered a beneficial solution to the decline in interest of the second and third generations of the founders of the famous Lenox social dynasties, who did not share their parents' passion for acreage, greenhouses, espaliered fruit

trees, formal gardens and manor houses. Enthusiasm ran high. The golf course was begun and completed in short order, and the future looked surpassing bright. But less than two years elapsed before the bubble burst. Even prior to the financial cataclysm of 1929, membership in the new club never rose to expectations. This truly magnificent physical establishment languished for want of patronage.

The promoters of the Wyndhurst Club were forced, by insurmountable difficulties, to sell the property at auction in 1928. The new owners, still convinced that the original idea was a sound one, reorganized the club and changed its name to the "Berkshires Hunt and Country Club." This second attempt was headed by Mr. David W. Griffith, of moving picture fame. The club became a rendevous for sportsmen, offering a wide variety of activity. The golf course was well patronized and for several years its managers tried to make the place popular with lovers of the equestrian sport. Every effort to establish the Club on a secure basis was made, but all to no avail. The property was heavily mortgaged. Mr. Cranwell, who held the first mortgage, was forced in 1939 to foreclose in order to protect his interest. Like his predecessors, he attempted to make a success of the establishment, and many new features were added to attract the gentry. His efforts, however, did not produce results. That the enterprise was doomed to failure was inevitable. It was an organization without roots. The financial drain prompted him to present the property to the Society of Jesus for school purposes. Mr. Cranwell retained some two hundred acres of the original holdings. In appreciation of his generous gesture, the Society in accepting the munificent gift, acknowledged it in these words:

> *"The President and Board of Trustees wish to express most sincerely their gratitude to Mr. Edward H. Cranwell, who by his grant of property, buildings and furnishings, has made it possible for the Society of Jesus to establish a school which from the beginning and through the year can only work for the greater honor and glory of God in its*

pupils. That the memory of this noble gift may be perpetuated among the students and faculty members of future years, the school is to be named after Mr. Cranwell, and the administration building to be known as Cranwell Hall."

Cranwell Preparatory School is located in the southeast end of the town of Lenox, in the western end of the State of Massachusetts. This 'millionaire's town'. as it is sometimes called, has long been the center of cultural activity and social prestige. It is situated in the very heart of the Berkshire Hills, at an elevation of 1200 feet. Lenox itself is the established home of the Berkshire Symphonic Festival and boasts of many other cultural and recreational features. It is endowed with a climate that is conducive to stimulating and healthful living, and the environs are rich in literary traditions intimately linked with American Literature.

To appreciate fully the beauty of this location, one must visit the new school and linger for hours. One is enthralled by the wide pleasaunces carpeted in immaculate greensward, venerable trees, varied gardens, neat walks and gracefully curving drives. From the school hilltop stretch views of serene hills and dense forests. The placid waters of Laurel lake, a mile to the south and at the foot of the hill, reflect the peace and grandeur of the scene. From almost any angle of the school property open vistas of breath-taking beauty. God and nature have been lavish, while science and art have completed a picture of robust inspiration. Through the woods about the campus are miles of bridle paths that lead to trails into the hills for fifty miles or more. Directly to the south, twenty odd miles as the crow flies, towers Mount Everett and twenty-two miles to the north stands Mount Greylock: the highest mountains in New England. It is one of the most picturesque spots in the entire Berkshires.

After the property was deeded over to the Society in May 1939, work was begun immediately to condition the buildings for Fall occupancy. Reverend John F. Cox, S.J., former Dean of Holy Cross College, was

appointed first Rector of the new institution. Plans were completed to open the four years of Preparatory work in the Fall. During the short time that intervened, work of altering and renovating the buildings was successfully completed and classes in all subjects opened on September 25th.

The former manor house, renamed Cranwell Hall, is a luxurious structure of modified Jacobean architecture. It is built of Perth Amboy brick, and contains some thirty-four rooms of large proportions, and is one of the most attractive houses in the town. An English atmosphere has been preserved in the interior of this once magnificent home. The main foyer and adjoining rooms are decorated with period furniture of exquisite design. A heavily carpeted stairway winds from the main lounge to the floors above. This building houses the offices of administration, reception and recreation rooms, kitchen, dining-room and chapel. At the southeast end of the Hall rises a majetic tower, with bastion effect, which contains the school library, browsing room and periodical and reading lounges. The entire building is bright and airy with all windows opening upon long views of the surrounding countryside.

St. Joseph's Hall, the former Captain Barnes mansion, is the second largest structure on the campus. It is located to the northwest of Cranwell Hall, and houses most of the school activities. The entire first floor has been ideally prepared with classrooms, laboratories, lecture halls and cafeteria. Here, too, are found the offices of the Assistant Headmaster and Prefect of Discipline. The two upper floors provide spacious living quarters accommodating forty boys. At present this building is occupied by the Freshmen and Sophomores.

To the east of St. Joseph's Hall, in semi-circle formation along the eighteenth fairway, are four cottages of modern stucco construction. The two largest of these, Xavier and Bobola Halls, are being used this year, as Senior and Junior dormitories. Each contains

eight double rooms superbly appointed and with separate baths. Each cottage accommodates fourteen students and a priest prefect. There are numerous other structures on the campus, housing the workmen, machinery and other equipment.

The most notable achievement of the Club organizers was the construction of the 18 hole golf course, admittedly the best layout in Berkshire County. Mr. Harold Gulliver, writing in *Golf Illustrated* for November 1932, describes it as "one of the sportiest championship 18 hole links in the land, sixty-four hundred and thirty yards of well tended fairways and greens of emerald smoothness. Here is a course that is not too trying for the average golfer, and is yet worthy of the attention of the bright-eyed ones who do not have to count over eighty. Interesting and unique as a test of skill, this links appeals as well to the feeling for beauty, with its recurrent glimpses of the bright panorama of hill and dale, sky and lake." The holes vary in distance from 150 yards to 495 yards. Par for the course is 71, and the best score on record is a 68.

Besides the golf course, there are four splendid tennis courts built of special English clay, and for inclement weather, there is a spacious squash ball court and gallery. The old Sloane carriage house serves as a temporary gymnasium. The property offers all Winter sports at their best. The hills provide toboggan slides and an ideal terrain for skiing and snow shoeing. A large area of marsh land adjacent to the fifth fairway is damned early in the Fall and offers excellent facilities for skating and hockey in the sheltered woodland. The season for Winter sports is a long one in Berkshire County, and usually lasts until the end of March.

During the first year of the school, all interscholastic sports, except football, were organized. The students enjoy many unusual athletic recreational facilities. The temporary athletic fields are located on the

west side of the campus and comprise a gridiron, baseball diamond and cinder track. There is also a field house adjacent to the play area. Equestrian sports are arranged for all students who desire them. For long hikes the surrounding country is unexcelled, and affords many points of historical and scenic interest. It is the policy of the school to provide all students with stimulating and supervised athletics that can add to their personal enjoyment and physical development. With congenial companions and with the many resources available, the boys have many delightful hours of healthy sport and recreation. Every need that is demanded in the way of health has been provided. There is a resident nurse and attendant physician.

Cranwell Preparatory School opened its doors to the first student body on Monday, September 25, 1939. The enrollment on that day reached the unexpected total of 68, of whom 55 were boarders and 13 day students. They were distributed through the four years as follows:

Seniors	18
Juniors	16
Sophomores	13
Freshmen	21

There were distributed regionally as follows:

From:	
Massachusetts	34
New York	23
Connecticut	5
Vermont	2
New Jersey	1
Rhode Island	1
Washington, D. C.	1
Costa Rica	1

The Faculty of the new school is entirely Jesuit. There are ten Fathers, three scholastics, and one coadjutor. The Courses of study have been planned according to the best traditions of the Society and modern needs. To the boy entering Freshman, a four year

course is offered. A choice of course may be made in accordance with the capabilities of the individual to pursue Greek or not. The Academic Honors, Academic Non-Honors, and Scientific Courses are presented. All courses are College Preparatory and include Latin. In each course a minimum of 16 units is required for graduation and a diploma. At present, the school is conducted exclusively for boys of High School age and ability. A student who has graduated from a Public or Parochial School of approved standing is eligible for admission upon presentation of graduation certificate. The courses of study are wide and thorough. Throughout the school year, time and attention are given to all extra-curricular activities such as debating, dramatics, sodalities, lectures and various academies. Since the school has necessarily a restricted student body, the boys naturally profit by the special tutorial interest that can be maintained for each student.

The colors of Cranwell Preparatory School, chosen by vote of the boys themselves, are Navy and Gold. The seal of the school is the work of our talented Coadjutor Brother Francis Sergi, S.J.

Seal of Cranwell Preparatory School

"Azure, a chevron or, charged with three wells of the field, between two cranes, close, respecting each other in chief, of the second, and in base, superimposed on a cross flory fiché also of the second, an open book argent edged and clasped or, with an inscription thereon: "AD INTEGRAM VITAM" (towards a complete life); on a chief indented or, between two roses gules, barbed vert, a hurt, charged with the badge of the Society of Jesus—bleu-céleste, rayonné, or, enclosing the sacred letters IHS under a cross and above the sacred nails, also or."

"The tinctures azure and or (blue and gold) are the heraldic equivalents of the school colors, navy blue and gold. The Cranes (gold) and wells (blue) make a play on the name, Crane Well. The Cranes (wings folded) are taken from the arms of the Irish and English

Cranwells. The Cross (resembling a sword—gold) is from the shield of the diocese (Springfield). Symbolic of the school is the open book (silver pages—edged and clasped in gold), a frequent charge on academic shields. The inscription is the abbreviated form of the motto "Schola Ad Integram Vitam Excolendam." The roses (red with green leaves) are derived from the bordure componé enclosing the arms of the Duke of 'Lennox' Scotland (also Duke of Richmond), and his motto "En La Rose Je Fleurie" (I flourish in the rose). Lenox, Massachusetts, has the same motto on the town seal. The tincture bleu-céleste is much lighter than azure. A hurt is a rondel or disc of blue.

Emanating from the base of the shield, and supported by a background lozengy (diamond-shaped lattice) of silver, a flowing ribbon, also of silver, follows the contour of the shield to the chief. Encircling the shield and background is the band of Navy Blue edged with gold, with the inscription thereon: Cranwell Preparatory School, Lenox, 1939, Mass., in uncial letters of Gold."

Cranwell Preparatory School will go down in history as a landmark and reminder of the quadri-centennial celebration of the Society of Jesus throughout the world, and as a memorial to the work of the New England Jesuits of a renowned past and struggling present in the battle of education for the boys of today and the fathers of tomorrow. Cranwell is a decisive advance. It marks another step, specialized, it is true, but necessary for a far flung front along the battle line for Christ, and the two Standards of St. Ignatius. Cranwell is new only in time and name; it is venerable and rich in the traditions of four hundred year of educational heritage. With and in Christ its future is assured.

Lenox, Mass.

Obituary

FATHER VINCENT STANISLAUS McDONOUGH

1870—1939

All Woodstockians in the years immediately preceding the First World War will vividly recall a very familiar figure who, Sunday after Sunday afternoon during the baseball season, kept his place on the north end of the lowest row in the old Grandstand. Large scorebook in hand, he was equally impervious to the cheers and groans which greeted the playing of his Altar Boys. During the four years of his theological studies Mr. McDonough coached and directed the baseball team of the Saint Alphonsus Altar Boys, aided and abetted by the exuberant Theologians and Philosophers, and by the lusty support of the perennial and universally-loved Joe Dennis. So keenly interested in his boys was this theological coach and so much a part of them, that on one occasion, during a particularly close game with a team from Ellicott City, he quietly substituted in the sixth inning a crack battery of Philosophers, disguised in Alphonsan baseball suits. Needless to say, the Altar Boys won the game. The philosophic Pitcher and Catcher later became zealous missionaries in the Philippines, and one of them has already offered the supreme sacrifice in the Mindinao mission.

This unfailing enthusiasm and this unique ability to understand boys and to direct them sympathetically characterized Mr. McDonough not merely during his days at Woodstock, but won for him the undying affection and admiration of the students at Fordham

and Xavier during his Scholastic teaching years there, and of the thousands of students at Georgetown during his long years of priestly life and fruitful activity on the Hilltop.

Born in Boston on April 13, 1870, Vincent Stanislaus McDonough early imbibed from his native Irish parents that simple spirit of Faith and that child-like prayerfulness which marked him very distinctively throughout the years. As he went about the college corridors or walked in the familiar Quad at Georgetown, Jesuits and students alike noted his fingers affectionately caressing his Rosary, though in his humble way he endeavored to hide this devout custom.

The famous Latin School in Boston was always very dear to Vincent McDonough for, in later years, he frequently reminisced on the delightfully happy four years he spent there under masters whose names are legendary in the world of education. After graduating from Latin School he entered Boston College, then situated on Harrison Avenue, where he came under the benign influence of such renowned Jesuits as Father Thomas Gasson, the founder of the new Boston College, Father Elder Mullen and his brother Father Read Mullen, Father Timothy Brosnahan, the stalwart champion of Jesuit Education, who, in 1900, completely vanquished Harvard's well-known President, Charles Eliot, in what a world-famous editor styled "the finest bit of controversial writing in fifty years." The priestly example of these learned Jesuits and the kindly sympathetic helpfulness of the Jesuit Scholastics who taught him at Boston College sowed fertile seeds that were later to bear fruit an hundredfold.

The years of classical training proved most valuable as a preparation for his newspaper work in which he engaged on leaving college. For almost ten years Vincent McDonough was extremely busy and successful as a reporter on the Boston Republic and as the Boston correspondent for the New York Sun and New York

Herald. Thus he acquired an experience in newspaper work and in contacting journalistic experts which he put to splendid use in later years when he became Faculty Moderator of Athletics at Georgetown. During these years he was an enthusiastic member of a dramatic group in Boston which aided very poor parishes by producing plays and musical shows to raise much-needed funds. This histrionic ability afforded many a happy hour to the Woodstock Communities of later years.

But newspaper work, however pleasing and successful, did not satisfy the higher aspirations of Vincent McDonough. For many years, and particularly since his years under the Jesuits, he had been thinking very seriously of the Priesthood. Finally convinced that such was his privileged vocation, Vincent applied for admission to the Society of Jesus, and having been accepted he entered the Jesuit Novitiate at Frederick, Maryland, on August 14, 1901. Thus at the age of thirty-one he began his Jesuit life with fellow-novices who were much younger in years, but certainly not in spirit. As the years of study lengthened out he was wont to say jokingly: "My First Mass will doubtless be my own Requiem." Here at last in the hidden life of the Jesuit Scholastic Vincent McDonough found that complete hapiness and contentment of mind for which he had eagerly prayed and hoped through the years.

Several times in the earlier years his regular course of training, particularly his course in Philosophy at Woodstock, was interrupted because of illness. However, at one time or another he spent the then customary full five years of Regency, chiefly at Xavier High School, New York, and later at Fordham. At Rose Hill he was also the Prefect of Second Division, where he manifested his enthusiastic interest in his Prep boys by coaching their famous baseball team "The Actives," which enjoyed a great reputation in high school sports.

In 1911 Mr. McDonough returned to Woodstock for

his theological studies, where he was ordained to the Priesthood by the venerable Cardinal Gibbons in July, 1914. No mere words are adequate to describe the joy which overwhelmed him as he received the priestly anointing. His prayerful aspiration of years was a blessed reality.

After the usual year of Tertianship at Saint Andrew-on-the-Hudson, Father McDonough was assigned to Georgetown where in July, 1916, he began his enthusiastic labors as Prefect of Discipline which he continued uninterruptedly until June, 1932. In 1916 he was also appointed Faculty Moderator of Athletics and in this capacity he served until 1928. During these years, 1916 to 1928, he also served the University as Secretary of the Board of Directors, as a member of the Board of Regents and as Director of extra-curricular activities. On February 2, 1917, in Dahlgren Chapel, before the assembled students he pronounced his Final Vows in our Society. In 1932 he was asked by Superiors to undertake the work of Student Counselor, and it was in this privileged work of spiritual guidance that he labored until June, 1939. For a year or two previously he had not been in the best of health; in fact, only six months before he had recovered from a very serious illness and operation. In June, however, he appeared to be in good health, and so Superiors had appointed him Faculty Alumni Representative for the purpose of arousing interest among the Alumni and of initiating a drive for funds. At the very time of his death Father McDonough was planning to go to New York with the Alumni on September 11th for the Georgetown University Day at the World's Fair.

For twenty-three years Father Mac, as he was always affectionately called by all Georgetown men, labored in a labor of love on the Hilltop, serving his boys day and night. Just but always kind, requiring but always impartial, keenly interested in the students' every activity, both collegiate and personal, Father Mac possessed that precious quality of being human.

He was essentially a man's man, and that gave him a remarkable influence, a unique grip over thousands of Georgetown men to whom he was and always will be one of life's great heroes.

Did his boys ever try to outsmart him? Did they ever try to fool him? A story or two of his will prove that some did, much to their sorrow.

One evening, after the Midnight Curfew, Father McDonough chanced to walk just outside the University Campus when he noticed an automobile parked suspiciously near the familiar brick wall on 37th street. With prefectorial curiosity he approached the car only to find a young lady waiting at the wheel, patiently and nervously.

"Are you waiting for someone?" queried the Prefect.

"Yes, Father." answered the puzzled Miss.

"May I wait with you?" asked Father, as he climbed into the back seat.

Soon the expected student came jubilantly over the wall, and as he breathlessly took his place beside his girl friend, he exclaimed gleefully:

"Well, I just put a good one over on old Father Mac."

"Oh, yes." echoed a familiar voice, from the back seat. The astounded student was told to take the young lady home, and then to see Father McDonough in the Prefect's Office.

Ingenious ways and means were devised to outsmart the genial Prefect of Discipline, but seldom did they succeed. However, the technique and strategy of Father McDonough were not always appreciated by those concerned. A delightful story which he thoroughly enjoyed telling and which he frequently repeated, concerned a girl who called the College one night, and as the public telephone was just outside the door of the Prefect's office, he answered it.

"Can Joe ———— come out tonight?" came the sweet voice.

"No, he's been suspended by the Prefect of Studies and the Prefect of Discipline." said Father Mac with-

out revealing his identity.

"Well, can Bill ———— get out?" she continued.

"No, he's been suspended by the Prefect of Studies and the Prefect of Discipline, too."

"If you see Jack ———— will you ask him to come out?"

"I don't think he can."

"Why not?"

"He's suspended by the Prefect of Studies and the Prefect of Discipline, too."

"Well, can you come out?" she pleaded in desperation.

"I'm afraid not."

"Why not?"

"Well, you see, I'm the Prefect of Discipline." A suppressed gasp came over the wire, and then:

"Oh, you are."

"Yes."

"Do you know what I think of you and that Prefect of Studies?" she almost shouted.

"I'm afraid I don't." he replied, unable to conceal a chuckle.

"You're a fine pair of suspenders."

Such incidents as these, and they were unnumbered, served only to deepen the affection in which Father McDonough was held by the Georgetown men of twenty-six yearly classes, and by thousands of older Hilltoppers who met him at Alumni and Athletic gatherings where he was always "Father Mac" to them.

On October 12, 1934, more than fifteen hundred graduates, friends and well-wishers of Georgetown attended a Testimonial Dinner given to Father McDonough at the Centre Club, New York City. On that occasion, as on every other occasion, the Guest of Honor, with characteristic modesty, gave to others the credit paid to him for Georgetown's athletic prowess during his years as Moderator of Athletics, the while he regaled his enthusiastic audience with his

inimitable anecdotes of college Campus and athletic field.

During his twelve years as Moderator of Athletics Georgetown enjoyed its greatest success in the field of sport, particularly in Football, Track and Baseball. Not merely were many of the teams accorded national recognition, but many of the individual players were nationally famous. LeGendre, Connaughton, Tony Plansky, Jack Hagerty, Bill Kenyon, Paul Florence, Jack Flavin, and others whose names and successes are a tradition, were all Father Mac's "boys", and even the coaches themselves paid tribute to the inspiration of his leadership and direction. To Father Mac the players and coaches affectionately dedicated the completed Football Season of 1938, the first undefeated season in the Hoya's long athletic history. To one and all, players and coaches alike, he was the ideal sportsman, and this spirit of true sportsmanship he endeavored always to inculcate by word and example.

To the students in their daily dealings with him Father McDonough's outstanding qualities were his unfailing devotion to them, and his just and fair attitude towards them in all and any circumstances. His devotion and fairness gave the boys implicit confidence in him, while in the requiring regulations of the Discipline Office he never failed to give the student the benefit of every reasonable doubt. In the last few years as Student Counselor Father Mac was always the first refuge for the boy in difficulty, for each one knew that he could find there prudent advice, a staunch defender, and an unbiased arbiter. Thus it was that he maintained not merely strict discipline, but he also retained the enduring friendship of the students. It has been well said that Father Mac was stern merely because he was just. Always firm, it can be truly said that in all his years Father Mac never lost the friendship of one boy.

This universally beloved and admired Friend and Adviser of Georgetown men was missing from the

familiar scene when the students returned for the new school year in late September, 1939. Life at the Hilltop could not be the same. Father Mac had departed from Georgetown.

Death had come suddenly in the early morning of Sunday, September third, as he sat in a chair in the College Infirmary. He died of a heart attack. Father McDonough had said Mass at 5:30, his usual time, and he had then gone to the Infirmary, as was his custom, to await early breakfast. About 6:40 A. M. he was found dead by the Night Infirmarian, his calm and peaceful countenance almost deceiving the Infirmarian, who had to look twice to make sure that Father was dead.

On Wednesday morning, September 6th, at eight o'clock in Dahlgren Chapel, the Office of the Dead was recited by the members of the Georgetown Community, assisted by a very large number of Ours from other Houses and many of the secular clergy. Reverend Father Rector, Father Arthur O'Leary, celebrated the Requiem Mass, at which a great number of Georgetown men from far and near were present, together with many friends, as well as representatives from the neighboring Universities, from the newspapers and from the world of sport. All these admirers of Father Mac came to pay their last tribute of affection and esteem. With members of the Football Squad acting as pallbearers Father McDonough was buried in the ancient cemetery at Georgetown amid scenes he loved so deeply and so enthusiastically.

Beloved Father Mac has departed from the Hilltop, but his inspiring spirit still lives, for Father Mac was a real Georgetown tradition and real traditions never die.

As a well-deserved tribute Father Rector has very thoughtfully decided to dedicate the proposed new Gymnasium and Alumni Field House as "The McDonough Gymnasium." Thus Father Mac's name will endure in beautiful stone on Georgetown's Hilltop, but

far more will his selfless spirit endure in the sterling characters of unnumbered Georgetown men whom he helped to fashion.

R. I. P.

THE MOST REV. JOSEPH ANTHONY MURPHY

1857—1939

Joseph Anthony Murphy was born in Dundalk, County Louth, Ireland, December 24, 1857. Dundalk has enjoyed some little prominence in recent years because it was the setting of Paul Vincent Carroll's play *Shadow and Substance*. Of Joseph Anthony Murphy it may be said, as it could not be said of Carroll's character Canon Skerrit, that his long life from the simplicity of his early years in the obscure Irish town to the glory of his full priesthood in the episcopacy was all of substance with nothing of shadow in it.

Joseph Anthony's parents were Joseph Murphy and Elizabeth Haughey Murphy. The latter died when Joseph was about seven years old, but she did not pass out of the life of her little boy without having uttered on one occasion words of almost prophetic insight. The little Joseph one day weeping over some hurt, sought consolation from his mother and she said to him: "Never mind, Joe, you will be a bishop some day." And a bishop Joseph did become, many years later and in far distant America.

Shortly after the death of his wife, the elder Murphy with his large family of three sons and seven daughters migrated to America. After a brief pause in New York the family moved on west to Chicago and there took up residence in the famous old Holy Family Parish which at that time was reaching its peak in Catholic population, organization and activity. The father of the family had been a baker in his native Ireland but in Chicago, with a versatility un-

usual in tradesmen, he opened a meat market.

No study of Bishop Murphy's life would be complete without some reference to his father, a man of profound faith and simple Christian beauty of life, who succeeded in founding and maintaining a protected and happy home for his motherless family in our land of the West. Like many another Irishman of his day, the elder Murphy had only a scant book education, but he possessed the natural gifts of a keen mind, great tolerance of view, and a fundamentally sound judgment. To this was added an active spirit of faith and charity. Mr. Murphy was a Catholic Irish gentleman in the truest sense of the world. What he lacked in formal education, he made up for largely in his reading; this he did particularly in the fields of Irish history and poetry. The late Count Onahan said of him that he was "one of the best informed men in Irish history that I have ever met." To the end of his days Bishop Murphy retained a warm and living memory of his father. Not infrequently, in intimate conversation with friends, he referred to the virtues and goodness of his father. Even as a bishop he seemed to revert to the example his father had set in small details. For instance, he would never smoke at table, no matter how festive the occasion, and when asked the reason would respond: "My father never did it."

After his preparatory education at the old St. Ignatius College on Chicago's West Side, the young Joseph entered, in July 1875, the Novitiate of the Missouri Province at Florissant, Missouri. His philosophy and theology were made at Woodstock, where he was ordained priest on August 26, 1888. His companion at the altar on the morning of his ordination and the only one of his class to survive him was Bishop Crimont of Alaska. Father Murphy's Third Year of Probation was made at our old Tertianship at Frederick, Maryland. As a priest Father Murphy's longest terms in residence were ten years as Prefect of Studies at Detroit College (1895-1905), five years as a mission-

ary among the Carib Indians in Belize, British Honduras, Central America (1905-1910), and eleven years as Dean of the Liberal Arts College of Marquette University (1910-1921). This was followed by two years as Professor of Philosophy at St. Louis University. Then came the announcement of his appointment as bishop. On March 19, 1923 he was consecrated in the College Church in St. Louis Bishop of Birtha and Vicar Apostolic of Belize.

Father Murphy's return from British Honduras in 1910 had been necessitated by a severe attack of tropical fever. Upon his recovery from this illness and as the years went on the desire remained with Father Murphy to return to the scene of his missionary labors and to this end he frequently volunteered to resume his work in Honduras. On the occasion of his appointment as Vicar Apostolic of the Mission in 1923, he laughingly told some of his confrères in St. Louis that he had last volunteered nine years previous to that and had been told that he was too old for the arduous work in that tropical climate. "I seem," he added, "to grow more fit as I grow more old." And this would seem to have been almost literally true. At the age of sixty-seven, when most men would be thinking of slippered ease in a comfortable chair, Joseph Anthony Murphy began his career as a missionary bishop in Central America. In response to felicitations at his consecration dinner he called attention to the fact that he was the oldest and youngest bishop present—the oldest in years and the youngest in the episcopacy, and he bade the younger priests who were present to take heart, for "apparently," he said, "there is no age limit for a bishop."

Endowed now with the plenitude of the priesthood, Joseph Murphy returned to the Mission in British Honduras, which he had served well and learned to love as a young priest, and at once started on the routine of his episcopal visitations which took him regularly, year after year, to the most far-flung posts of

his mission field. Under a broiling sun, on foot or on horseback, through the densely tangled tropical "bush", or by dory up the tortuously winding streams he went to the villages of his people where he instructed them and conferred upon them the Sacrament of Confirmation, and where his very presence, to say nothing of his kindly words, was a consolation and a source of strength to his Jesuit brethren. The increasing burden of age meant nothing to Bishop Murphy. No one ever heard him say that he was too old to carry through a project or institute an expedition in his Vicariate. It was not until he was well over eighty, when cardiac asthma was playing havoc with his once strong and kindly heart that he petitioned the Holy See to permit him to lay aside the purple and return to the States where he might enjoy in peace and quiet the afterglow of the burning zeal of his strong and younger days. And the marvel of all this activity was that Bishop Murphy was never at any time a physically rugged man. He was tall, erect, slender, with quick elastic step, and rather frail than robust-looking,—physical characterics which remained with him right to the end of his life.

Bishop Murphy was one of those happy men who retain a youthful, active mind, even as the increasing years bring to them physical deterioration. He was a constant and avid reader, so far as his duties and the library facilities in a remote mission colony permitted him to be; he wrote charming letters and kept up a large correspondence to within a few days of his death; he never lost interest in all the activities of his brethren, the Church, and the wider world of all men; at the age of eighty-two he would discuss football with a fan or take a hand at chinker-check, the latest popular game at community recreation; he possessed the gift of writing pleasing verse and this he exercised for the last time only several months before his death, when he wrote a birthday poem for an octogenarian friend of his in the States. In mind and heart Bishop

Murphy never grew old. Death came to him as one more passing event in a long and busy life; he died in his sleep on November 25, 1939, in Milwaukee, the city which he had chosen for his last American residence.

Bishop Murphy's great charity was evident for all men to see. His zeal and activity as an old man laboring in a foreign mission field is proof of this. His charity was no less evident in the minor things of community-life routine. The act of kindness, the small favor done by way of help or encouragement came from him with singular tact and grace. The sharp word never marred his unfailing courtesy. There were those of his brethren, from among the more informal ones, who occasionally expressed amusement at the Bishop's dignity and poise, but no one ever hinted that this dignity was artificially assumed, for it was all too clear that the Bishop was to the manner born. Students of environment will be inclined to say that life on a foreign mission is not conducive to the retention of fine manners, but often enough their conclusions are arrived at without any consideration of the sustaining power of Christian charity. At any rate Bishop Murphy's urbanity never showed any signs of wilting in a sub-tropical climate and even as an octogenarian he remained as much at home in the drawing-rooms of his American friends as he was in the huts of the Carib Indians.

Another evidence of the Bishop's charity was his ability to make and keep friends. Once you came within the compass of his influence, you remained there and this always for the better. Whether you were rich or poor, obscure or famous mattered not to Joseph Anthony Murphy; that you were his friend was of prime importance. With him, friendships which took root fifty years ago were as warmly cherished as those which bloomed but yesterday. And his friends deeply appreciated his kindly interest in them as was evidenced by the flood of condolences which came in—from abroad, from cities in the East, from many

points in his own Province and from his beloved Belize, when he died. His memory will remain living in many a heart.

This writer received his priesthood at the hands of Bishop Murphy and for that he will ever remember him. Just a week before the Bishop's sudden death, the writer was seriously ill in a hospital and the old Bishop took a long cross-town trip to visit him in all kindliness and give him his episcopal blessing. And this too the writer will ever remember—that he was the recipient of one of Joseph Anthony Murphy's latest acts of charity.

R. I. P.

BROTHER DANIEL F. X. SULLIVAN

1874—1940

Brother Sullivan was the son of Daniel Sullivan and Ellen Fitzsimmons Sullivan. He was born in the City of New York on January 10th, 1874, and he died on January 1st, 1940, nine days before his sixty-sixth birthday. He was christened Daniel Francis and when he received Confirmation he took the name, Xavier.

In the Society he was always known as Brother Daniel F. X. Sullivan, S. J. To the members of his family and to his companions, he was known by the name, Frank Sullivan. He had a brother, John, and two sisters. One sister became an Ursuline Nun, Mother Magdalene of Mt. St. Ursula Academy, Bedford Park, Bronx. The other sister married a Mr. Sheridan of Long Island. Three of Mrs. Sheridan's children entered the religious life. They are Rev. James Sheridan, S. J.; Mother Mercedes, Principal of Our Lady of Mercy Parochial School, Bronx; and Sister Mary Loyola of the Sisters of Mercy.

Frank Sullivan attended the public school, took an active part in all boyish sports, discussed and argued

over the rules of the games and merits of the players, and was looked upon by his play-fellows as a straight shooter, and a kindly lad and noticeably charitable towards all classes. From childhood he cultivated devotion to the Blessed Virgin, and he reaped many spiritual blessings from that spiritual field.

Frank Sullivan was an early riser and every morning he could be seen making his way to St. Cecilia's Church to serve the six-thirty Mass. He was punctual, attentive, and devout during these week-day Masses, and valued highly the privilege of being an altar boy. One night when he was still young, scarcely adolescent, his father heard him talking in his sleep, as if carrying on an earnest conversation. The next morning his father asked what was the cause of his disturbance, and Frank candidly replied: "Last night I saw the Lady in White." This simple incident had an influence on his future life; it was impressed indelibly on his mind and it was an inspiration, encouraging him to high ideals.

After he graduated from the primary schools, he took a course in stenography and typewriting. When he attained efficiency in these subjects, he obtained a position in a large mercantile house in Manhattan. His punctuality, his accuracy, and his deep interest soon attracted the attention of the superintendent and Frank was promoted to the position of assistant superintendent. In this position he had under his direct charge several employees. It was here he showed that he possessed excellent latent executive ability.

All things pointed to a very successful career for Frank Sullivan. He had other plans and to assist in carrying out these plans he had attended night school, and made satisfactory progress, and during these years hopefully looked forward to the day when he would be able to take courses immediately preparatory to the priesthood. He sought counsel but the outcome of the conference was disappointing, for he was strongly advised not to study for the priesthood. The

reason of this decision was an evident affliction, that is a halting defective utterance, together with an involuntary rapid repetition of sounds and syllables, due to lack of control over the articulatory muscles. That he could not become a priest was a great disappointment. But Frank had formed the habit of clear thinking, and was blessed with strong faith. These enabled him to check resentment and discouragement and brought him into perfect resignation.

During the years that followed he had a constant desire to serve God in a more perfect state. He made application to enter the Society of Jesus as a lay-brother. His application was favorably received and on February 1st, 1900, he entered the Novitiate at Frederick, Maryland. It was during the time of his Noviceship that the Novitiate was moved from Frederick to Poughkeepsie. After he pronounced his vows he was appointed Assistant Procurator at Poughkeepsie, and held that responsible office until 1909. During this period he was also Moderator of the Novice Brothers, visitor morning and night, and custodian of the library. He came to Fordham in 1909 and was placed in charge of the faculty refectory. From 1911 to 1914 he had charge of the students' refectory. 1914 he was appointed superintendent of the kitchen and purchasing agent, and held these responsible offices until the fall of 1937. During this series of years other duties of various kinds received his careful attention and during the great part of it he was excitator, a task he did not find over-burdensome, as from the time of his boyhood he was an early riser. The morning visit to the Domestic Chapel was most scrupulously observed, as he considered that day unfortunate in which he could not give his first moments to short acts of adoration, thanksgiving, and petition for grace. Immediately following the morning visit it was especially pleasing to him to serve the Mass of a priest who was obliged to celebrate early.

When he was assigned to the care and management

of the automobile and truck, he was not satisfied to learn merely what is prescribed or required of an approved chauffeur, but he wished to have a thorough knowledge of all the mechanical parts of these vehicles. With that end in view he registered in the evening school conducted by the Knights of Columbus on Webster Avenue above 197th Street. At this school he followed the course of automobile mechanic. His care and attention while driving, his correct decision and masterly action in emergencies, all manifested that the knowledge he acquired from the course gave him a finished technique in handling a car.

Superiors under whom Brother Sullivan lived agreed that he brought with him to the Society a training and experience that greatly aided him to carry to a high degree of efficiency all works of his responsible offices. The noviceship presented few difficulties to him. Solid spirituality had been a constant and healthy growth in his soul, so, prompt obedience, meditation, variety of occupation, contradiction and misunderstandings, never disturbed his calm serenity of soul. Devotion to the Sacred Heart of Jesus and to Our Lady were his distinguishing traits. He knew just how to say and to do the nicest things in the most considerate way. He was truly charitable. Again and again people spoke of him as the brother who never said an unkind thing about another. His success as an executive officer in the Society can be attributed in a high degree to his knowledge of office procedure and routine, and to an experience that developed the natural ability he had of understanding and managing men. His records and accounting forms were accurately and neatly kept, precisely done at appointed times. There was a consistency in his method that enabled him to file full reports on use, inventory and requirement, and to do so on short notice, when requested by superiors. His daily tasks were many and many-sided, some involving weighty obligations, but he went about them with such ease, efficiency, and calm that one might

think he never carried an anxiety. Superiors suffered little disquiet from the men under Brother Sullivan's management. His dealings with them were considerate, not familiar, firm not severe. He made corrections in a clear decisive way; he never nagged. His course of action when dealing with restive, recalcitrant, or dishonest employees, was masterful and not less masterfully did he deal with the employee who was apt to soothe his conscience by the tranquilizing phrases, "honest graft," "personal gratuities," "mystical amends" and other euphonies, commonly used to justify the so-called contingent rights of employees. One incident will serve to illustrate. His accounting forms would indicate waste, short weight and stealing. One morning he perceived that they indicated that more meat was being paid for than was sent to the refectories. He immediately investigated, but found no definite results. The next morning he came to his office as usual, went about in his ordinary way inspecting the goods and work until the accustomed hour to leave. However, he returned earlier than usual and he saw the driver of the meat delivery wagon ascending the stairs with four empty baskets. He also noticed that the exertion the man made was greater than that required to carry four empty baskets. When the driver went back into the kitchen, Brother climbed on the wagon and removed basket by basket, and when he uncovered the interior of the bottom one he noticed a number of fine steaks, all perfectly trimmed for broiling. He replaced the baskets in their former position, and, when the driver came out of the kitchen, he requested that the four baskets, as one package, be returned to the kitchen. He then called the employee whose business it was to receive goods delivered and return unsatisfactory articles. Then in the presence of those two men, he quietly removed basket by basket, and when he uncovered the fourth basket, he quietly asked an explanation why such excellent meat should

be returned as unsatisfactory. With embarrassment the two men admitted their dishonesty. That driver made no more deliveries to the kitchen, and the employee went looking for a new peg on which to hang his hat and coat.

Shortly after this fortuitous discovery, an anonymous letter was delivered to the Treasurer's office containing a goodly amount of money and a piece of brown paper on which was scribbled: "This money belongs to you; it pays for goods taken from the kitchen."

Brother Sullivan habitually showed conscious respect towards priests and scholastics, kindness towards brothers and a consideration toward all. It was his fortitude in difficult enterprises, his patience in emergencies, and his freedom from apparent efforts, that caused works of everyday holiness to fall from him, noiseless as snow. In the Autumn of 1937 his health began to fail, his light quick step became heavy and slow, and he began to suffer a conscious and painful lack of strength. The physician informed Superiors that he must stop all work and get away from responsibility. He followed the advice of the physician and after some months of rest, he convalesced sufficiently to do light physical work on the campus. During December, 1939, he felt distressing pains around the cardiac region, suffering no doubt from gastric neuralgia.

After his yearly retreat in 1935, in conversation with a lay brother, he remarked that when his hour would come to die, he would be in the presence of the Lady in White. It is pleasing to note that these words of the holy Brother were in a way prophetic. It had been his habit during many years to visit his sister, Mother Magdalene, on New Years Day. As she expected him, she always held in reserve a couple of chairs in the small parlor. On New Years Day 1940, all the space in the small parlor was occupied, so when Brother Sullivan and Mother Magdalene came in, they took seats in the large parlor. The day was bleak, chilly and

windy, so they moved their chairs away from the window and the wall a few feet into the room. It was a casual move, and if they had lifted their gaze they would have seen that they were facing a white marble statue of Our Lady, resting on a high pedestal. They entered into pleasing conversation, but very soon Mother Magdalene noticed that her brother was not speaking; his head had fallen to one side. She became alarmed and pressed her vow crucifix against his lips and whispered to him "Jesus, mercy." Brother moved and it looked as though he tried to wear out his last bit of strength to repeat "Jesus, mercy." When he moved, his eyes opened and they were gazing on the Lady in White. Mother Magdalene states that there came into his eyes a beautiful, peaceful, ecstatic look. "I wonder," said Mother Magdalene, "if at that moment the eyes of his soul saw through the clouds and shadows of the earth, and out beyond the white marble statue of Our Lady, he saw the Lady in White as she stands beside her Divine Son, Jesus."

Father Robert Holland, S. J., was quickly called to administer the last sacraments. It was a death, sudden, but well prepared.

Thus passed away good Brother Sullivan, for whom God so ordered his ways that he served Him with reverent devotion, and it is hoped that through the joys thereof he was assisted in attaining the everlasting happiness of heaven.

As one looks back now on his holy life of sixty-six years, it all seems colored with the evening light of retrospect. The forty years he consecrated to the service of God were peaceful, happy years. They were years of labor and of prayer undertaken with confidence, and persevered in with courage. Those years manifested a practical explanation of the fifty first rule of "A Summary of the Constitutions":

"As in the whole of life, so also and much more in death, every one of the Society must make it his effort and care that God our Lord be glorified and served in

him, and that those around be edified at least by the example of his patience and fortitude, joined to a lively faith and hope and love of eternal things."

Brother Daniel F. X. Sullivan, S. J., was a man of God. R. I. P.

FATHER HUBERT GRUENDER

1870—1940

For thirty-three years Father Gruender was a familiar figure at St. Louis University. For a whole generation the community was accustomed to the sight of his plump and diminutive form trudging along the corridors. Preoccupied and detached from the current of events at the University, he was, when engaged in conversation about subjects near to his heart, surprisingly explosive. Though the usual tenor of his thoughts was remote from everyday affairs, it was noticeable that when stray rumors, often more fanciful than factual, were related to him he was stirred to great astonishment and excitement. But beneath these surface characteristics there always persisted a fervid champion of very definite theories in both psychology and music, and he would often begin his refutation of opposing doctrines with a resounding "nego et pernego." He was particularly insistent on keeping philosophy in close touch with the most recent scientific experiments and he discounted any metaphysics that disdained such contact.

An accomplished organist and pianist, Father Gruender was always a votary of classical music and a master of the principles of musical composition and appreciation. This is well attested by his articles in *Caecilia* (1927), by the several pieces of sacred music he composed, and by the enthusiasm of his pupils in his classes on musical appreciation. He supervised the construction of a "radio-phonograph" for which

he did not fear comparison with the best Capehart and which he used in demonstrating his musical theories to his students. Outsiders who wondered that a symphony orchestra should be performing in a classroom peered in to discover Father Gruender luxuriating in the electric transcription of some great masterpiece, while his class, instructed in the proper appreciation, sat spellbound.

But his special forte, for which he is best known to the learned world, was psychology. He will particularly live in the hearts of grateful scholars by reason of the seven books that came from his pen: *Dialectica et Critica, Free Will, Psychology Without a Soul, De Qualitatibus Sensibilibus, Introductory Experimental Psychology, Advanced Experimental Psychology,* and *Rational Psychology.* He contributed likewise to the Jesuit Cosmological Convention in Rome, 1924, and the Jesuit Educational Convention in Chicago, 1928. If one adds to this his publications in music, it will be clear that Father Gruender did not shirk the drudgery of composition, that martyrdom of the secluded life for which sufficient credit is seldom given.

Father Gruender was a native of Westphalia and entered the German novitiate in Holland in 1890, in his twentieth year. His philosophy was at Valkenberg, his regency at Cleveland and his theology at Woodstock from 1900 to 1904. He taught philosophy for two years at Toledo, and after his tertianship at Cleveland he came to St. Louis to take up the ungrateful task of teaching cosmology. Some years later after a summer at Columbia University and a year at Bonn, he was assigned to psychology, a course which he taught with such vehemence and éclat that he remains a vivid picture in the minds of a generation of Scholastics. Although the older members of the community noticed a diminution of his vigor within the last two years, his classes were seemingly unaware of his waning vitality. On the last morning of his life he cele-

brated Mass with his accustomed devotion, but it was remarked as he entered the refectory how aged and feeble he appeared. Yet no one dreamed, least of all himself, that on that very day, in the midst of his preparation for his class in music he would write an abrupt *finis* to his years of labor for God. He was found, about two o'clock, lying on the floor of his room, his body still as warm as if life had not departed. He was at once anointed, and some time later when the doctor arrived, was pronounced dead. Interment was at Florissant.

In his spiritual appointments Father Gruender was as regular as the clock, and he prided himself on never slighting the least syllable in his office or Mass. For years he was chaplain at a convent, where, in a tiny chapel, sealed against all possible draughts, he gave vent to his desire for solemnity in the low Mass. It is feared that he little realized what devotees of ventilation the Sisters were nor how closely they had to count the minutes of their crowded days. At the same convent he had for six years taken coffee for breakfast under the illusion that it was Postum. For a short while he was assigned to say Mass at the Good Shepherd Convent. The car called promptly at 5:25, and he never failed to be at the front door waiting. But, as he told it himself, one morning he nearly lost his lifelong reputation for promptness. That morning he was amazed on awakening to discover that it was then 5:25. He plunged into his clothes at top speed and shamefacedly hurried downstairs to meet the driver. Before he could get a word out, the driver himself apologized for being late, said he had a flat tire on the way and was sorry to be so terribly delayed. Father Gruender rose to the occasion, patted the poor man on the shoulder and consolingly said, "I don't mind at all. I know how such things can happen."

It was in the classroom that Father Gruender was at his best. His discourses were often punctuated with sallies of humor and he was always visibly refreshed

by a roar of laughter and applause. He did not consider even a "lectio brevis" successful unless he could leave the room with a rousing send-off. In the times between classes and community exercises he was an addict of his cell. When he left the house it was usually to visit a sick friend or to attend a symphony concert. On such occasions he was as likely as not to halt his companion in the middle of downtown traffic to emphasize some point about the great composers. Once he was taken to see a police circus and was so amazed at the performances that he was bewildered for days afterwards. But for distraction he ordinarily liked nothing better than a detective story, and he never seemed to realize that he was matching his wits against the deceitful author and not against the wiles of the possible criminals, who seldom or never ran true to the principles of psychology, normal or otherwise.

Father Gruender had decided ideas about diet, and after an attack of a malignant form of rheumatism some thirty years ago, never touched meat. When a similar ailment appeared in 1938, he abruptly gave up smoking. Inveterate smoker that he was, this renunciation must have cost him dearly. From that time, too, he retrenched still more on his already slim diet, and was convinced that he would not only see his golden jubilee in May, but would go on working for another decade. It was perhaps this attitude that led the doctor to underrate the seriousness of his condition. But Father Gruender went as he would have wanted to go, for he could never brook being confined to bed, and to have been deprived of the privilege of daily Mass would have cast a pall over his declining years. As it was, he passed away in the thick of the battle. Requiescat in pace.

FATHER JOHN MORTIMER FOX

1881—1940

The sudden death of Father John M. Fox, S.J., Instructor of Tertians of the new England Province, at St. Robert's Hall, Pomfret Center, Connecticut in the early morning of February 15, 1940, came as a profound shock and sorrow not only to his brethren in the Society but to a multitude of persons in all walks of life who had known and admired him as a real man of God. Death struck swiftly, it is true, but mercifully, with God's predilection evident, as one would expect, in the final hour of such a holy, unselfish, and devoted life as was his.

Father John M. Fox was born in Dorchester, Massachusetts, on February 20, 1881, the son of John Fox and Elizabeth Hughes. He was the eldest of three children, John, Mary Jane and Peter L. Fox. His sister died in infancy and his mother passed away when he was only eight years old. After attending the public grammar school and graduating from Dorchester High School, he entered Boston College, from which he was graduated in June 1902. That same summer on August 14, he entered the Society at Frederick, Maryland. On January 15 of the following year, the Frederick Community moved to the imposing and spacious new Novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York. In later years Father Fox often mentioned the experiences of his few months at Frederick, recalling especially the wonderful spirit of poverty and real privation so cheerfully and generously borne. He seemed to carry as a sacred memory the impressions received from the saintly Fathers and Brothers, who had edified him so greatly in the beginning of his religious life. The companions of those early years in the Society, the days of his Novitiate and Juniorate, recall that he was of a most retiring and serious dis-

position, yet blessed with a fine sense of humor and with a kindliness and generosity which were so characteristic of his whole life. His Philosophical studies were made at Woodstock, 1905-1908. During his regency he taught the Freshman class at St. Francis Xavier's, New York City. The following letter of his pupils to the Rev. Father Rector of St. Francis bears witness to their estimation of his infuence and teaching ability: "We, the undersigned members of the Freshman Class of 1910, in view of the fact that under the guidance of Mr. Fox we have progressed far beyond our expectations, and feeling confident that with such a professor as our guide for another year, our advancement in education would be no less than that of the present year, hereby respectfully and earnestly request that, if it disturb no precedent or prearranged order, Mr. Fox be appointed Professor of the Sophomore Class of 1911." Whether or not this request was granted or whether it would have "disturbed any precedent", I know not; it would, however, "have disturbed a prearranged order" for during the summer of 1910 Mr. Fox was instructed to begin his Theology at Woodstock College in the Fall with the prospect that, at the conclusion of his course in Theology, he would be assigned to special studies in Economics in preparation for teaching that subject to Ours. Since his Senior year at Boston College Fr. Fox had been deeply interested in economic and social questions and had applied himself to the study of them whenever time was available. It might be noted here that at all times, especially when he was in positions of authority, Father Fox was always most just and conscientious, and even extremely charitable, in dealing with employees. He was not only kind and thoughtful of them, but often in his hidden and unostentatious way was a good Samaritan to many in times of stress, illness and trouble.

On June 28, 1913, Father Fox was ordained by Cardinal Gibbons at Woodstock. In the year following his

ordination he was chosen to defend fifty theses in Theology on Grace, Actual and Habitual, and on Supernatural Merit, at a public disputation. This, of course, meant months of arduous application and study in preparation for so important an event. His ability was great and he was minutely exact in the smallest details of any work or problem he undertook, even to such an extent that it might and actually did prove on occasions injurious to his health. This tendency was a part of his natural make-up, due to a high and sincere desire on his part to give the best efforts of which he was capable to any work to which he was assigned. This applied, in an especial manner, to his own spiritual life and duties, first and foremost. His motives were humble, without a trace of self, and it is not surprising if at times he strained his powers of endurance. Concerning the Act in Theology on April 29, 1914, Baltimore newspaper clippings of that date read: "At Woodstock College today His Eminence Cardinal Gibbons was a guest of honor at a gathering of well known educators and scholars. The occasion was a public disputation in Theology in which the chief participant was the Rev. John M. Fox, S.J. Father Fox gave a lucid explanation of the Catholic doctrine on Grace and then for two hours answered objections proposed by eminent ecclesiastical scholars." In another news-item we read: "Against these Jesuit protagonists were pitted many of the most brilliant intellects of the Catholic Church in this country and Canada. While the disputations were open to all who cared to attack the propositions, distinguished representatives of the various religious orders and congregations and illustrious members of the secular clergy were invited to appear as formal objectors. . .It was the unanimous opinion of those present that the disputations were on a par with the most successful ever given in the famous Jesuit institution on the Patapsco." The strenuous program of the final year of Theology took its toll physically and this with the unsettled

conditions in Europe at the outbreak of the World War in August, 1914, were two factors which prevented Father Fox from taking up advanced studies as had been planned.

On the completion of his Theology Father Fox went to Holy Cross College, Worcester, Mass., where he taught Freshman and Evidences of Religion. Thus began his long association with Holy Cross, which was interrupted only by the year of Tertianship at St. Andrew-on-Hudson, 1915-1916, and a year devoted to teaching Philosophy at Boston College, 1916-1917. He returned to Holy Cross in the summer of 1917 to remain until 1933. During the years of his professorship at Holy Cross, 1917-1927, the main subjects he taught were Ethics and Economics; at various times he also lectured on Psychology, the Classics, and Evidences of Religion. His interests and energy were boundless and he spent himself in the service of the college and the students. For a time he was Faculty Director of Athletics and served for periods as Moderator of the Debating Society and the Dramatic Association. It was remarkable how Father Fox, so timid and retiring himself, achieved such marked success in helping others to overcome shyness and timidity in public speaking and in acting. His patience in every undertaking and circumstance was inexhaustible. He was utterly unselfish. Optimism in the face of every difficulty was characteristic of him and this blessed quality he was able to communicate to those who came in contact with him. Father Fox was a real friend and counselor to the boys, yet a firm, though kind, disciplinarian. In spite of a busy program at the college, he was most zealous in the priestly ministry, giving retreats to religious in the summer and assisting in various parishes over the week-ends. He guided many a boy along the way to the priesthood, as many priests in all parts of the country can attest. Their gratitude and appreciation of this was often shown by their returning to Holy Cross to seek his ad-

vice and receive from him fatherly encouragement. A faithful and remarkable appreciation of Father Fox, written by his intimate friend, the Most Reverend Joseph N. Dinand, S.J., is contained in the *Holy Cross Alumnus* for March 1940. Speaking of Father Fox's influence on the college boys, His Excellency said: "No man came within the sphere of Father Fox's influence, whether on his corridor, in the classroom, or casually on the campus, without at once realizing his gentleness of character, his deep and kindly interest, his wholehearted sympathy and his edifying religious spirit; so manly and so simple. This great heart of his followed 'his boys' out into life; his large correspondence attested the hold he still had on their affections and anything that concerned them was of sincere interest to him. He rejoiced in their successes and encouraged them in their days of trial; a true friend who never forgot; always an optimist, because he had a strong faith and confidence in God."

On October 31, 1927, Father Fox was appointed Rector of Holy Cross College as successor to Father Joseph N. Dinand, on the latter's elevation to the episcopate. In this office Father Fox's outstanding virtue, his deep humility, was ever in evidence. He worked quietly and efficiently, but never sought the lime-light. He never shirked in any way the performance of all public duties attached to his office as President of the college even though it must have been a great effort for one of his retiring nature. Timid where his own personal interests were concerned, he was a strong and fearless leader whenever occasion required it. Conservative by nature, he governed with wisdom and prudence. The trait so conspicuous throughout his life, a boundless capacity for detail and thoroughness, was even more so now. Before coming to a final decision, he studied the given problem from every angle and weighed every eventuality and, though the process may have been at times slow, his judgment was ever excellent and his foresight unerring. In June 1931

Father Fox was appointed a Consultor of the Province. The future expansion of Holy Cross College was studied and tentatively planned. Before he left office the plans for the new dining-room for the students had been drawn up and most of the required funds collected; Very Rev. Father General's permission to start construction was received on one of the last days of his tenure of office. Always interested in the physical welfare of the boys, Father Fox remodeled and equipped an old building on the grounds as a temporary gymnasium and bowling alley, pending the day when a large, up-to-date gymnasium would be constructed.

On July 15, 1933, Father Fox's term as Rector expired and his long period of untiring and diligent service as an actual member of the community came to a close, but in his heart, in his prayers, and in his hopes there ever remained an ardent love and an actively loyal interest in all that touched Holy Cross. Often, we may safely say, in spite of his truly Ignatian indifference, a natural nostalgia for Mt. St. James arose in his heart. On July 30, 1933, Father Fox was appointed the first Rector and the first New England Province Tertian-Instructor at Bellarmine House, Cohasset, Massachusetts. This was a heavy responsibility coming only two weeks after his leaving Holy Cross, but Father Fox was equal to the new trust assigned him. The supervision of the preparations for the establishment of the Tertianship, intense study in preparing the subject matter of the conferences and the Tertians' Long Retreat filled his days, until on August 31, 1933, the pioneer group of Tertians came to open New England's first Tertianship.

The labors and influence of a Tertian-Instructor, from the very nature of his position, are internal and hidden, but, as we all know, of signal and lasting importance. Father Fox gave of his time and energies unstintingly in his personal contact with the priests under his direction by his practical and spiritual guid-

ance, by his example of strict conformity to every detail of his own spiritual life and by his sympathetic understanding and fatherly kindness on all occasions. He had a deep knowledge of human nature and he used it to the utmost in his efforts to impart enthusiasm, courage, and zeal for the work of the ministry ahead. His instructions were not oratorical, but simple talks that came from his heart, living evidence of his own burning love for God, for the work of the Society and the salvation of souls. He was always calm, unexcitable, most patient and reasonable, ever ready to make an exception in the strict routine for all or for the individual, whenever he felt it necessary for the health of the Tertians or to relieve the strain of the Tertianship. Is it any wonder that he won the esteem and love of the Tertian Fathers during the seven years he directed them?

During the years 1933-1935, being still Consultor of the Province, he accompanied Rev. Father Provincial and the other Consultors on tours of inspection for the purpose of finding a location suitable for a permanent Tertianship. These trips, made on free days and when the regular order of the Tertianship would not suffer by his absence, were an additional drain on his energies. In the early part of 1935 an estate was purchased at Pomfret Center, Connecticut, and the work of remodeling the main building and constructing a wing for the Tertians' quarters was begun. The new Tertianship, St. Robert's Hall, was opened on August 31, 1935. Father Fox's happiness at being established in the new Tertianship was very evident, but as the year progressed signs of fatigue and strain became apparent. He never complained or brought up the question of his health, but when questioned, attributed his tiredness to the strenuous building program and his anxiety that all should be ready when the year began. Towards the end of April, 1937, on the advice of his physician, he spent three weeks at St. Vincent's Hospital, Worcester, for a thorough check-up on his

condition. It was discovered that his blood pressure was very high, but after treatment and rest a great improvement was manifest. In February, 1938, Father Fox sailed for Rome as a delegate to the General Congregation. On his return in June, he seemed greatly benefited by the trip abroad. The hurricane of Sept. 1938 brought great privation for a period and great destruction of property to Pomfret. The Community were without electric power for heat, lighting and cooking purposes for three weeks; phone and telegraphic communications were cut off for days. Although calm exteriorly, Father Fox was greatly disturbed and anxious for the health of the Community; he shared also with his natural considerateness their fears concerning the welfare of their families who lived in the devastated areas. His admirable charity was especially shown at this time, when he sent the Tertians and Brothers to alleviate the sufferings of the people by bringing food and rendering every assistance possible. For those in the Society, who were carrying a heavy cross of sorrow, of home trouble or grief, Father Fox was always inexhaustible in his efforts to console and to help. This same Christlike charity extended not only to his brethren in religion; it embraced many in all walks of life. Father was small in stature, but never small in any sense of the word in his Christlike charity, his judgments or his actions. An old Brother who was present at his death-bed summed it up in these words: "He was one straight man; he gave his life for others."

Father Fox's term of office as Rector came to an end on July 31, 1939, but he still continued on as Tertian Instructor. During the past few years he underwent regular examinations and treatments by his physician, but it was evident that his ailment was making inroads on his strength and vitality. He faithfully carried out the doctor's orders, though it was a penance to him to curtail his activity in any way. He was most appreciative of any service done for him, but seemed to have

a dread of bothering anyone in the slightest way. His least request was more like an apology, though he himself was a master of kindness. His first thought had always been for the sick. To some who did not know him well Father Fox might have given the impression of being cold and distant; this was due to his natural timidity. Those, however, who approached him for help or advice found him a man singularly gifted with a sympathetic and affectionate nature and a warm humaneness. He was to a degree scrupulous in matters pertaining to himself, but he could guide souls with a sure and gentle firmness, relieving doubts and lifting worries by instilling strength and confidence.

After the Long Retreat of 1939, Father Fox declared that he had stood the strain much better than in previous years and he seemed to be his old self again. He helped to arrange the Lenten schedule for the Tertians and planned to go away for a part of the Lenten season. His last public appearance was at the Holy Cross College Alumni gathering in Boston on January 28, 1940. On Wednesday, February 14, he appeared to be his normal self and gave no indication of feeling unwell. From 8:30 until 9 P.M. he chatted with Father Minister in the latter's room and as he was leaving said: "The trouble with the world today is that the world has forgotten God." The Brother Sacristan, who had been ill, mentioned later that Father Fox after the night chapel visit had stopped in the sacristy for a moment to inquire how Brother felt and warned him not to over-exert himself. This last act of solicitude was most characteristic. Father Fox retired about 10 o'clock, but at 11:15 he came to the Father's room adjoining his and said: "Father, please get Brother Haggerty; I feel sick and have difficulty in breathing." When the Father and Brother Haggerty, the Infirmarian, came to his room a few minutes later, they found him unconscious on the floor. Father Minister was called and phoned at once for the doctor, but a blizzard raging at the time made the roads impassible and the

doctor in spite of every effort could not reach Pomfret. Father Fox was immediately annointed and placed on the bed in an unconscious condition. He had suffered a cerebral hemorrhage. After about a half hour he began to show signs of returning consciousness, making ejaculations. When Father Minister knelt beside him and asked him to give some sign if he recognized him, Father Fox bowed his head in assent. He seemed to be trying to say "absolution". One of the Fathers told him that he was going to absolve him and asked him to press his hand if he understood; this Father Fox did. Although unable to converse, Father Fox during the recitation of the Litany of the Dying made all the responses perfectly and during the rosary and prayers for the dying kept repeating "My Jesus, mercy" up to three minutes before the end. At 12:40 A.M. on Thursday, February 15, 1940, less than an hour and a half from the time he was stricken, Father Fox, surrounded by the kneeling Fathers and Brothers, peacefully, without the slighest struggle, with his vow-crucifix pressed to his lips and having received final absolution, passed to his eternal reward. In Father Fox's life it was ever "Laborare et orare." So it was even to the end; he was able to labor actively up until his last hour, and prayer, so familiar to him in life, came naturally to his lips in those last moments when he knew he was dying, a prayer of faith and mercy. He died with the Blessed Mother's rosary about his neck, which he put there when retiring. May the grace of such a death be ours!

R. I. P.

FATHER PATRICK F. O'GORMAN

1867—1940

The death of Father Patrick F. O'Gorman has taken from the Maryland-New York Province one of its best beloved and admired members. Naturally reticent and retiring, he would have preferred to remain in the classroom; in fact he often referred to the few years he had of teaching as the most enjoyable. However, as so frequently happens to such a character, during most of his life he was made to bear the burdens of office, and after his Tertianship with the exception of one year he was continually occupied in a position of authority till the last five years of his life at the Georgetown Preparatory School; he was an official for 32 years. His entire regency, which then was normally five years, was spent at Georgetown. He was there during the progressive years when Georgetown's most distinguished Rector, Fr. J. Havens Richards, was president. Fr. O'Gorman's admiration for Fr. Richards and his pride in the old College were never lost and he always retained an affectionate interest in the University's progress. To return to Georgetown for his latter years was most acceptable to him, as those who have known him most intimately can testify. His tertianship was made at Florissant which he found all the more enjoyable as he was able to renew the companionship of so many of the Missouri Province who had been with him at Woodstock, and of whom he retained happiest memories. He used often to rehearse interesting anecdotes of the good old days when the American Provinces were united in philosophy and theology. He spent one year at St. Joseph's College, Philadelphia, as professor of Freshmen. While there the students presented in the original Latin Plautus' *Duo Captivi;* Fr. O'Gorman trained the chorus in the very difficult music composed especi-

ally for the play by Fr. René Holaind, the then professor of jurisprudence at the Georgetown Law School. In 1902 Fr. O'Gorman came to the College of St. Francis Xavier, New York, where he remained as Prefect of Studies till 1906. That year he was appointed Prefect of Studies of The Loyola School, New York, and this position he held nearly fourteen years. When Fr. Norbert de Boynes was assigned as Visitor of the Province, December 11, 1919, Fr. O'Gorman became his Socius. He was then appointed Rector of St. Joseph's College, Philadelphia, but when New England became the "Regio Novae Angliae" on the feast of St. Ignatius, 1921, Fr. O'Gorman was appointed the first Vice-Provincial. Three years and a half later, on November 8, 1924, he returned to 84th Street as Rector, which position he held six years. In 1930 he became Prefect of Studies of the Georgetown Preparatory School, in which office he remained for five years. His last five years were spent as Spiritual Father there, and as Student Counsellor and Librarian. This enumeration shows that the Reverend Father, who always yearned to remain in the companionship of a classroom, was destined to spend many years in official positions. He was particularly successful as Prefect of Studies; the Rectorship and especially the Vice-Provincialate he found a considerable strain, and his health was somewhat impaired on this account.

Patrick F. O'Gorman was born in New York City, July 11, 1867. After the usual parochial school training he entered St. Francis Xavier's, 16th Street, and upon the completion of the regular course was received at the Novitiate, West Park, August 14, 1884; the following year this Novitiate was closed and the novices were sent to Frederick, Maryland. Fr. O'Gorman made his philosophy and theology at Woodstock, where he was ordained by Cardinal Gibbons, June, 1899. At the time of his death he was survived by a married sister, his elder by a few years, and by a

much younger brother, both of whom reside on Long Island.

At the conclusion of his fourth year theology Fr. O'Gorman was made superior of the Juniors' Villa which was spent at Woodstock. Those who were then under his guidance have always referred to it as the happiest of all villas. For the vast majority it was their first contact with the Father, though two of the Juniors had been in his class at Georgetown and had heralded his appointment with lavish praise which all found in no way exaggerated. He spent himself on making the weeks "religiously agreeable and agreeably religious." There were no dull moments. He had planned picnics and various entertainments, all with that delicacy and refinement with which he did everything. His devotional gracefulness in saying Mass and his spiritual ease in the Sanctuary were as marked then as during the rest of his life. He was a great lover of liturgy, and during ceremonies he could be artistic without affectation and correct without stiffness. His manner of saying Mass was marked by the Juniors and left a lasting impression on them. During the Villa, as sometimes happens at Woodstock in July, there were two or three severe thunder and lightning storms. It was the only time he seemed to be quite out of himself; this was due as he told us to the harrowing experience he had as a philosopher at St. Inigoes when three of Ours were killed by lightning, and others injured.

When Prefect of Studies he had a delicate but firm way of keeping up the standard of studies, and his admonitions to teachers, especially beginners, were usually so gracefully candid that no offense could be taken and improvement was sure to follow. He had a remarkable instinct in grasping unique circumstances of difficult cases, and he was quite perspicacious in evaluating characters of parents as well as of pupils and teachers. He sometimes achieved the desired effect by one of those apt pleasantries for which he

was so well known, and which made him such an interesting conversationalist. His narratives never tired, and his humor was never cutting or in any way offensive. On the platform or in the pulpit he was not eloquent, but his talks to the schools, or his sermons in the Church were refined, to the point, and solid. His native reticence probably made him avoid public speaking as far as he could do so. As a teacher, a prefect, and a superior he was marvelously tolerant, and to the ill he was kindness itself.

He also seemed to be quite devoid of human respect and was never sensitive of criticism. For ecclesiastical superiors and their regulations he had a punctilious obedience; as pastor of the Gesu or of St. Ignatius he was most precise in observing diocesan regulations, and most exact in his attention to the clergy and the hierarchy. At the only Commencement which was held under his presidency at St. Joseph's College, he had the honor of having His Eminence preside. Realizing Cardinal Dougherty's great esteem and affection for his old professors in Canada, he secured the presence of one of His Eminence's favorites, Fr. Filiatrault, of St. Mary's, Montreal, as a very pleasant surprise. This was typical of Fr. O'Gorman's skillful thoughtfulness. He always strove to please everybody, and those who are never pleased with anybody, be they Ours or externs, he bore with amusing humor; as is clear from his *curriculum vitae* he occupied positions where such a fortunate type of patience could be occasionally exercised. Some may have thought that in official positions he was a bit indecisive, and unwilling to face a crisis, hoping that things would solve themselves or at least would be solved by others. This was in no way due to weakness, but rather to lack of confidence in self. From a letter sent by the Father Rector of Weston College, the following sentence is taken and it undoubtedly receives the unanimous approval of the New England Province: "He will be remembered with affection and prayer by all. A real Jesuit and the most

gentlemanly of men."

Fr. O'Gorman's refinement was evident in all he did and in all he said. He possessed a delicacy of taste which was never effeminate and had no trace of the dilettante. He was genuine at all times. Some may feel he overstressed minutiae in his effort to supply artistic niceties for Church or School, but all will agree whatever he planned and managed was sure to be graceful. During his short Rectorship of the Gesu Church in Philadelphia he secured the gift of many valuable adornments. He achieved the long contemplated complete renovation and elaborate decoration of the Church through the services of the late Brother Francis C. Schroen whose skill and artistic power have beautified so many of our institutions in North America. There was a most generous response to Fr. O'Gorman's appeal for donors of new and expensive lighting apparatus, stained glass windows, etc. Due to the original architectural structure of the Church of St. Ignatius Loyola, New York, and also to the permanent adornments secured by Fr. O'Gorman's predecessors, he had an opportunity of completing what had been so excellently inaugurated. The elaborate equipment of the sanctuary with its marble flooring, its artistic *sedile,* and especially the handsome bronze pulpit and the exquisite bronze doors; these and many other ornaments and artistic improvements were the gifts of devoted friends. It was particularly on the pulpit and bronze doors that he gave full play to his delight in religious symbolism. For several months he studied and worked upon these and only a close inspection can fully appreciate his achievement. The pulpit is inspirational with reliefs of the Holy Spirit above and of the Four Evangelists below, which he loved to regard as the directing Spirit from above of every thought and gesture and the fourfold guide book of all preachers.

A few years ago the Religious Editor of a prominent New York daily paper requested that a reporter be

allowed to come Sundays to give to the paper an account of the sermons of St. Ignatius Church; this request was accompanied by a highly complimentary comment on reports received. However, very little was reported, and the same editor remarked after a few months to the Rector: "We are able to report very little as your preachers treat only of the gospels, and unfortunately there is little news value in this."

The heavy bronze doors of St. Ignatius Church are overflowing with symbolism. The one at the entrance to the Sacristy from the Church is to typify the interior life of the soul through the indwelling of the Holy Spirit. The panels portray the descent of the Holy Ghost and the seven Gifts; of the latter each is represented by a Saint most prominently known for the particular gift: Wisdom is represented by St. Ignatius; Understanding by St. Thomas Aquinas; Knowledge by St. Bernard; Counsel by St. Catherine of Sienna; Fortitude by St. Agnes; Piety by St. Monica; and Fear of the Lord by St. Anthony the Hermit. The side door near the Sanctuary which leads from the outside to the Church, and we are using Fr. O'Gorman's own notes, "typifies the qualifications one should have to enter the Church and remain a good Catholic." The beatitudes are portrayed in similar symbolism. St. Vincent de Paul represents the Poor; St. Thomas More the Meek; St. Isaac Jogues those who mourn; St. Francis de Sales those who hunger and thirst for Justice; St. Stephen the merciful; St. Lucy the pure of heart; St. Catherine of Aragon the Peacemakers, and St. Cecilia those who suffer persecution.

While these are but a few of the splendid adornments so magnificently executed under Fr. O'Gorman's direction for the Church of St. Ignatius Loyola, it was at Garrett Park that he reared his greatest masterpiece, the Chapel of Our Lady of Lourdes. The Georgetown Preparatory School Quarterly, *The Blue and Gray,* has detailed articles on their cherished Chapel; there is also at its entrance a notice of some of the

salient points of its symbolic beauty. The leading editorial of the Spring 1932 issue of the *Blue and Gray* gives expression to the Students' feeling at the opening of the new chapel:

> "Two years ago ground was broken on the site of the old tennis courts, and work on the new Chapel had begun. For twenty long months we watched and waited, and gradually there arose a thing of beauty that far surpassed our wildest hopes. And today it stands all but completed, a striking edifice of dark red brick and grey limestone, the pride of the countryside and Georgetown Prep's new Chapel of our Lady. Although not yet completed, the appearance of the chapel is such that we point to it with pride, and feel justified in saying that its equal will not be found, in this section of the country, at any rate. The selection of the site was a stroke of genius. In its present position the Chapel seems to complete a work of art that needed but a stroke of the brush to attain perfection. Instead of standing out alone as a work of sheer beauty complete in itself, it imparts to the entire campus a charm that till now has not been apparent.
>
> The building itself has been done in the flawless simplicity of the Italian Renaissance period, gracefully emphasized by the slender Campanile at the northwest corner of the edifice.
>
> The interior of the building, although second to none in beauty, has been designed with a far greater end in view. The finishing touches are now being made, and one needs but a glance at these to see that ours is to be a real boys' Chapel. Nothing overdone, no gaudy decorations; simply a House of God intended to raise the spiritual level of the boys at the Prep. A chapel that is a personification of manly piety; where a boy will be only too glad to kneel and pray, and where he may feel at home praying.
>
> This is not the place to show our gratitude to God for His generosity. Rather shall we wait until we may kneel in His Presence before a new Tabernacle, and there try to express our thanks. There also shall we ask, for the kindly donor, who desires to remain anonymous, the graces God reserves for those who do His work in silence."

The student has certainly grasped the motif of this architectural symphony dedicated to the Blessed

Mother. The blending of beauty and piety is unsurpassed, and the first impulse on entering is not an exclamation of wonder at its splendor but rather a hushed feeling of reverence; "Terribilis est locus iste: hic domus Dei est!" Immediately you are drawn to the main altar with the attractive tabernacle and the large overhanging bronze crucifix against a dorsal of exquisite fitness, all under a magnificent baldacchino. The variety of marble used for the monoliths, the altar, the predella and the floor is dignified and quite in keeping with the sanctity of the whole chapel. There is a large elaborate medallion near the ceiling portraying the Madonna. The windows tell the life of the Blessed Mother, with inscriptions interwoven from the Scripture expressive of the eulogistic titles of the Litany of Loretto. The choir stalls from the epistle side are surrounded by small windows, one is of St. Gregory, another of St. Cecilia, and the rest from Scriptural symbols of music. From the gospel side there is a well equipped and roomy sacristy, and just outside the sanctuary on the same side, a stone stairway leads to a tribune where there is an oratory of St. Catherine of Sienna. The side altars are also of beautifully variegated marble, and endowed with inspirational statues. The architect denominates the interior as modifiedly Basilican. The Chapel possesses an elaborate organ of the finest make with thoroughly up-to-date appurtenances. The exterior is in Italian Renaissance style; there is a slender campanile with harmonious bells; the angelus, and each quarter of an hour from seven a.m. till ten p.m. is sounded. Appropriately on February 11, the feast of Our Lady of Lourdes, 1938, the bells were christened and began their harmonious career. The above details we trust will be pardoned; all who have had the privilege of having the Father himself as cicerone in a visit to the chapel he loved so well know it is the one and only way he would desire to be remembered.

Fr. O'Gorman always looked back with happiest

memories of his years as a choir boy under Fr. John B. Jungck, or Fr. Young, as we knew him. Undoubtedly it was from this distinguished master of Church Music that Patrick O'Gorman acquired not only reverential affection for Gregorian and ecclesiastical polyphonic, but also a delicate taste for all good music and an utter abhorrence of modernistic cacophony. The great advantages for music lovers in New York were taken by him, and he enjoyed nothing more than to communicate his own appreciation of music to those in his charge, particularly the scholastics. He followed current musical literature and criticism, and was one of the best informed on musical America. As Pastor he made his choir adhere strictly to Church regulations. He had a very pleasing voice himself, and this added to his priestly devotion at Mass made him a favorite celebrant for festive occasions. He always seemed to show a preference for the Christmas season, and under his direction the Carol and Manger Service held on the feast of the Holy Innocents was most elaborately finished. He took particular delight in attending concerts of Christmas Carols, and among the very few books still found on his desk was "The Oxford Book of Carols." In this booklet two clippings discolored with age were preserved; one tells that: "Not only is St. Francis credited with having inaugurated the first Christmas Crib, but he is also held to have been the deacon at the first Midnight Mass. St. Francis also preached at this Midnight Mass, biographers tell us, and took as his topic the poverty of Jesus and the humility of Bethlehem. He was so moved in mentioning the Holy Child that his lips trembled and tears fell from his eyes." Evidently the second clipping may have been kept as an autobiographical note: "Christmas was a favorite feast with St. Francis of Assisi, and he wished to persuade the Emperor to make a special law that men should then provide well for the birds and the beasts, as well as for the poor, as that all might have occasion to rejoice in the Lord." As

Prefect of Studies, at Loyola School, Fr. O'Gorman took particular pleasure in training the boys for their Christmas entertainment. He had a special devotion to the mysteries of Bethlehem, and up to the last Christmas he spent on earth, he regularly placed on his desk a very simple plaster of Paris figure of the Christ Child, with Mary and Joseph; around this figure he entwined Christmas greens. It was the only adornment ever seen in his room. There was no selfish accumulation of books nor did he possess superfluities of any kind. His delicacy of taste was also shown in favorites of literature. As an instance, he was a lover of Shakespeare but particularly of the comedies; he would quote *As You Like It* or the *Twelfth Night*, and particularly enjoyed *Falstaff*. He rarely referred to *Hamlet, Macbeth* or the more serious tragedies. He encouraged the students in his charge to take their annual play from Shakespeare, particularly the lighter comedies.

As a scholastic at Georgetown he was in charge of the Glee Club for five years; he had been "pref. odei" during his Juniorate. One of the most loyal members of Fr. O'Gorman's Glee Club, a distinguished lawyer in Washington, Mr. Harry Gower, wrote the following in a letter sent two days after the funeral.

> "I believe that Father O'Gorman organized the Glee and Banjo Clubs at Georgetown in the scholastic year 1893-94. An instrumental soloist was Conde Nast. In the year 1894-95, O. P. H. Johnson was probably manager and George O'Connor was a star attraction. I could give you some fourteen other names but I judge they would not be of interest. Joe Drum (brother of Father Drum, S.J.) was of the Club but his contributions were in the way of humor and fun rather than musically. Two concerts were given in New York and two in Philadelphia, and more concerts in Washington.
>
> Father O'Gorman was a very good musician. His leadership of the Clubs was grounded in a regard which the members had for him which was little short of adoration. His plans, his judgment, his taste were uniformly accepted with enthusiasm and reverential awe. His appearance on the stage as he led the Glee

Club, was breath-taking. After the Club members had taken their places and were at rest, Mr. O'Gorman made his entry. Picture a simple, well fitting black cassock, a very good looking head and face, topped with a wealth of really beautiful golden hair, the effect of which was not at all marred by the plain black cassock. Every eye in the house was on him alone. For the first few minutes, it made no difference what the Club did, the people out in front did not know that the Club was there.

We were a pretty scared Club until he came on, but then, he put the thing over in a big way. And he had the trick of having the audience believe that he thought it was not a purely personal triumph; which in fact it was."

This quite inadequate obituary of Fr. O'Gorman would be even more inadequate if we omitted what we might call the Reverend Father's domestic virtues. To have lived with him was not only a delightful privilege but a liberal education. He was decidedly a community man, and was always on hand for community exercises. Without any intrusion he was the life of recreation; his fund of pleasantries and interesting anecdotes, his good-natured and ever kindly badinage, and above all, his thoughtfulness and considerateness at all times made companionship with him a genuine delight. He bore authority with utter simplicity and he seemed happiest when making others happy. He always made much of festive occasions, and even on the last day he spent at the Prep before going to the hospital, he was most anxiously engaged in decorating the refectory for the dinner in honor of the two Fathers who that day had pronounced their last vows. Then, as previously, whenever there was "haustus lautior," he was tireless in preparing, as the Psalmist says "quod laetificat cor hominis." On one of the Chapel windows which he so meticulously planned, namely the one dedicated to "Causa Nostrae Laetitiae," there is a medallion portraying the Marriage Feast of Cana. Fr. O'Gorman was one of those enlightened Christians who knew that adhering to the Ignatian injunction "tantum quantum", one can praise, reverence, and

serve God in a happy and well ordered use of God's creatures. He was kindly to every one, and even the employees were devoted to him. Though he had left 84th Street ten years ago, he had won a lasting affection. Of their own accord ten of the Rectory domestics signed in their own hand the following: "Dear Fr. Quinnan: Will you please see that on April 15 a Month's Mind Mass is said for our dear Fr. O'Gorman." Then follow the names of the old timers so familiar to Ours who visit 84th Street, the cook and the porter, the painter and the refectorian, and last but not least the ever faithful Pat Andrew, thirty-five years janitor of the parochial school. Those who have resided at the Prep recall the afternoon inspection of the flowers and the grounds which Fr. O'Gorman so frequently made accompanied by George, his old colored friend of two score years ago when the Father was in his regency at the College.

Evidently Fr. O'Gorman decided to destroy all his correspondence and notes. However, two conferences in outline must have escaped him. One, written on his own note paper as Vice-Provincial, is at least sixteen or seventeen years old. It is entitled "Sic Luceat—The Purification", and a newspaper clipping is attached to the typed outline; it gives a poem entitled "How Beautiful is Light." The introduction stresses the Church's Love of light: the blessing of the fire on Holy Saturday and the Paschal Candle, sanctuary lamps, etc., and the candles used on all occasions, the more solemn, the greater number; there is a note "the Church likes the wax candle: everywhere, at baptism and at death. It typifies Christ: Ego sum lux mundi; the splendor of the Saviour walking over the sea of Galilee. The saints are shown in a halo of light. The Church the pillar of light." Then follows the application of "Ye are the Light of the World." There are cryptic notes of anecdotes evidently as illustrations through his own inimitable and characteristic pleasantries. The second outline is evidently for a confer-

ence during the Octave of the Epiphany. The introductory notes are characteristic.

> "1. We are still contemplating the three Kings of the Manger and during the Octave the Church proposes in Office and Mass example for our edification. Kings with colorful retinue and royal robes and rich presents make a striking contrast to the simplicity and humility of the manger.
>
> We have but lately celebrated that day whereon the most pure Virgin gave to the world a Saviour. Now the venerable Solemnity of the Epiphany giveth us a continuance of joy so that by the holy succession of these two closely related feasts the freshness of our gladness and the ardor of our faith hath no time to die down."

As might be expected, this gracefully devout and pious priest had a most peaceful death. He had been seriously ill for six weeks, mainly due to a cardiac condition, though there were other complications. It was his first experience in a hospital, and hence all the more trying. A few days before he was stricken, he received a letter from a very dear convert friend who had just lately been anointed. It was a most eloquent eulogy of Exteme Unction, brimful of spiritual joy at being permitted to enjoy such a salutary grace. Fr. O'Gorman was deeply touched by the words of one who had enjoyed only a few years in the Church, but these under his own spiritual guidance. For him it was a message from heaven, and he was evidently encouraged by it, when his own time came so soon afterwards. He died as he had lived, peacefully and piously in the Lord.

The recitation of the Office and the Low Mass of Requiem took place on the Monday of Holy Week. The Very Reverend Provincial, Fr. James P. Sweeney, presided, and the Rector, Fr. William E. Welsh, was celebrant. The interment was at Georgetown University. The Vice-Provincial, Fr. Vincent L. Keelan, the acting Provincial of New England, Fr. James M. Kilroy, the former Provincials, Fr. Laurence J. Kelly and Fr. Edward C. Phillips, were present as were the Rec-

tors of Georgetown, Gonzaga and St. Ignatius Loyola, New York, and the Superior of Trinity, Georgetown, and Fr. Robert Lloyd, formerly Rector of the Prep School. Fr. Arthur Sheehan came from Weston and several Fathers were present from Baltimore and Washington. There were a number of the Georgetown Alumni, both of the Prep School and College, present at the Mass and at the cemetery services, among them former students of Fr. O'Gorman's classes at Georgetown of forty-five years ago. The students and Faculty of the Prep School had acted as a guard of honor in the chapel while the Father's body was there. The weather was ideal, bright and cheerful; the Chapel of Our Lady of Lourdes beamed in the sunlight. The atmosphere seemed penetrated with the gently smiling spirit of the Blessed Mother as she appeared to St. Bernadette, a scene evidently cherished by Fr. O'Gorman; for the statue of Our Lady on the outside of his chapel, bears beneath the dedicatory inscription: "Mariae Matri Leniter Arridenti", words borrowed from the second nocturn of the feast of the Apparition at Lourdes. Undoubtedly in hopeful anticipation of the same gentle smile of the Mother Immaculate when his time came to meet her in person with whom he had lived so intimately in spirit, he had planned these words of solace. He had reared a monument on earth to her who never fails her own, and it may be that she wished to give others evidence of her maternal solicitude by her loving care of Fr. O'Gorman at the end of his loyal life. His last Mass, as we have seen, was said on the feast of her Purification. Exactly six weeks to the day, on the feast of her Seven Sorrows, he was called from this life of trial and suffering. We prayerfully trust, indeed we are confident, as his time came to be presented to the Queen of Heaven it was to the ever appreciative Mother "leniter arridenti."

R. I. P.

Books of Interest to Ours

PAUL AND THE CRUCIFIED, By William J. McGarry, S.J., Ph.D., S.T.D., New York, The America Press, 1939. $3.00.

"Theology with a difference" is the terse phrase used by one reviewer to describe this latest contribution to the study of St. Paul. Theology we most certainly have "in good measure and pressed down and shaken together and running over" for the book is a scholarly synthesis of St. Paul's teaching on the redemptive work of Christ. The very pleasing presentation of Fr. McGarry accounts for the "difference".

An introductory chapter sets the stage for the great protagonist who speaks so eloquently to us in the pages of this book. After a vivid picture of the Jewish reaction to the preaching of the death and resurrection of Christ, the author, with the Acts as his guide, describes the impact of that same new and startling doctrine on the soul of St. Paul. With never a doubt or qualm of conscience, bolder than his teacher Gamaliel, Paul was all for a policy of quick extermination, until the miracle on the road to Damascus transformed the rebel into a lover of Christ. For the conversion of St. Paul was miraculous, as Fr. McGarry proves at considerable length. Nor is such detailed proof a purple patch, for the efforts of Rationalism to find some natural explanation of this miracle, yield only in vehemence and insistence to their attacks on the resurrection of Christ.

In the chapters which follow, St. Paul's doctrine on the Redemption is presented in all its principal phases. Without the technicalities of a theological treatise, yet with the accuracy of a conciliar definition, Fr. McGarry, in a graceful style, unfolds the Apostle's teaching on man's need of salvation because of his solidarity in Adam, and on the new solidarity in Christ, which comes to us from the Cross. Here we think that the exposition would have been more complete, if the author had developed more fully the Pauline texts which stress the obedience of Christ. After all, we are not only bought with a price, but Christ by His sublime act of obedience has made the *amende honorable* to the Father for that act of rebellion, which we know as the sin of Adam. The study of Christ's redemptive work as the offering of an all efficacious sacrifice by our

High Priest is magnificent. The work concludes with two chapters, one on the mystical union of the soul with Christ, and the other on the Mystical Body of Christ, which some regard as the very best in the book.

There is little to add by way of adverse criticism. We have noted at times the tendency to overwork a favorite adjective. The description of the events of the first Pentecost leaves the impression that only the Twelve were present in the upper room and only they received the gift of tongues. And surely from the preceding context of the epistle to the Hebrews which the author is quoting (page 101) the word included in parentheses should be not "God" but "Christ".

In conclusion, it is a joy to recommend this book to all of Ours who either in the ministry or in the work of teaching, wish a guide to the authentic message of St. Paul.

E.D.S.

THE RUBRICS OF THE LOW MASS. By Thomas A. Donoghue, S.J. Second Edition. Woodstock College Press, 1939. $.20.

This little 95 page booklet has for its purpose to give to the *ordinandus* in an easily understood manner enough information to offer the Holy Sacrifice in a worthy manner; and to give to the busy priest an easy method of checking over the rubrics to root out any personal innovations.

This twofold purpose is very well accomplished by printing the *Ritus Celebrandi Missam* on the right hand pages of the booklet in very large, easily read print with the original paragraphs divided into many small paragraphs.

On the left hand page there is an accurate English translation with enough commentary to explain the rubric to one who is uninitiated in rubrical parlance. And if there are any supplementary decrees or customs which pertain to the particular rubric, they too are inserted.

That this little booklet fills a need is evidenced from the large advance sales—when the only advertising was a sample copy of the booklet. Incidentally—it is, we are told, the first book published with the imprimatur of the new archdiocese of Washington.

J.B.

LITURGICAL LATIN. By Otto J. Kuhnmuench, S.J. Chicago, Loyola University Press, 1939, Pp. vii + 134. $ .30.

Notable among the manifestations of the vitality of Catholi-

cism in our day is the growing desire of the laity to share more actively in the liturgical life of the Church. The increased use of the missal at Mass, the stream of publications from the Liturgical Press of the Benedictines at Collegeville, the interest in ecclesiastical art and architecture fostered by the *Liturgical Arts Quarterly*, are examples in point. Ultimately, however, the success of the Liturgical Movement would seem to demand at least a working knowledge among lay Catholics of the Church's universal liturgical language. To meet this demand in the place where it can best be satisfied, the Catholic high school and college, Father Kuhnmuench, Director of the Department of Classical Languages at St. Louis University and author a few years back of a well-received edition of the *Early Christian Latin Poets*, has made a distinctly useful contribution in the book under review.

Designed primarily, as Father McGucken notes in his preface, to supplement, not to replace, the traditional classical curriculum, *Liturgical Latin* presents a carefully chosen selection from among the prayers, hymns, and passages from Holy Scripture which in the course of the liturgical year the Church uses in her public worship. A glance at the table of contents reveals a generous sampling of the Old Testament, mostly from the narratives; the Ordinary and Canon of the Mass, followed by selections from the Proper of the Season, including the masses for the Feasts of the Nativity, the Resurrection, Corpus Christi, and the Most Holy Trinity; a list of selected Gospels; selected Collects from the Missal; the Antiphons of the Blessed Virgin; and finally, a number of hymns and sequences, among them the *Stabat Mater*, the *Dies Irae*, the *Pange Lingua*, and the *Lauda Sion*. Each selection is preceded by a note indicating its use both in the missal and the breviary. Footnotes, brief and to the point, explain or translate the more difficult passages, and occasionally add historical or exegetical comments, while an extensive vocabulary at the end of the book offers essential grammatical information, together with the identification of proper names occurring in the text and the indication of word-meanings peculiar to Liturgical Latin. Father McGucken, the Prefect of Studies of the Missouri Province, has written a Preface for the book, in which he sums up the value of the study of Liturgical Latin, while in the Introduction of the author a brief account is given of the more important departures from Classical Latin. The modest price of the book facilitates its adoption as a text-book without strain on the text-book budget of the average student.

It is to be hoped that *Liturgical Latin* will commend itself to Principals and Deans of Catholic high schools and colleges.

Though written especially for pupils following the traditional classical curriculum, the book might well be made the basis of a shorter and simplified course in schools which by choice or necessity have abandoned the classical curriculum; it could also be used profitably by parish study clubs and similar groups. Certainly the opportunity and stimulation to learn their Catholic language will have happy results in the devotional life of the laity. And from a literary and cultural viewpoint, the opening up to the student of the rich treasures of Patristic and Medieval Latin, and indirectly, of the civilization and culture of the Middle Ages, will serve as a corrective to the ofttimes narrow and uncritical strictures of the Renaissance Humanists, whose literary judgments we have been prone to take for granted. When scholars outside the Church are studying Medieval Latin with attention and interest, why should our Catholic schools pay to a heritage that is peculiarly their own only the tribute of indifference?

J.B.H.

RURAL ROADS TO SECURITY. By Monsignor Luigi Ligutti and Fr. John Rawe, S.J. Milwaukee, The Bruce Publishing Company, 1940. Pp. 387. $2.75.

The millions of people, wage earners mostly, congregated in the cities of America are not unlike pilots whose task it is to bring their ships safely to port but who are forced to remain outside the door of the bridge and away from personal contact with the instruments that are of vital importance for a successful completion of the passage through turbulent waters. At first glance, the comparison may seem fantastic. And yet it is not. Liberty, the ownership of property and responsibility are necessary to all men faced with the primary duty of preserving life and of providing for their dependents. With these instruments they can pilot themselves and their families through life in a manner consonant with their God-given nature. Unfortunately, however, in our industrial cities, among wage earners, the ownership of property and the opportunity to earn enough money to live decently are lacking to an alarming degree. In addition, the omnipresence of mechanized labor prevents workers from exercising those faculties which distinguish them from beasts. Generally speaking, the products turned out are not the result of their own workmanship and ingenuity. Lumped together, these desiderata are responsible for the "social problem".

The authors of *Rural Roads to Security* are acutely aware of the plight of so many of our fellow citizens. Besides, they have not lost sight of a hard and fast truth that the land and

the fruits thereof belong to the human beings who populate it. Hence when, as in America, giant corporations buy up the land and exploit it by means of a system of chain farms; wheat, cattle, sugar and other forms of monopoly, the proletariat of the city is presented with a twin brother, the rural proletariat composed of dispossessed farmers; and the second error is worse than the first. Proceeding, therefore, on the principle, true at all times, that agriculture is of primary importance, the life-blood of every nation, they offer a way out of the economic morass into which the country has been plunged. The nature of man, the family and the state, as well as the relationship that should exist among these units if society is to be well-ordered and efficient in the work of securing the common good, is subjected to careful analysis. The feasibility of the plan of Monsignor Ligutti and Father Rawe is established beyond question. Indeed, the homestead developments of which they speak are not mental projections into a proposed future. They exist in our midst. . .families living on the land, in homes of their own, achieving partial self-subsistence through the cultivation of a small acreage while they earn the major portion of their income in industries near the communities. It is an attractive way of life, offering advantages of home ownership and a laudable community spirit. Away from overcrowded cities, the families, unhampered in their endeavors to obtain the necessaries for existence, have time to devote themselves to their religious, moral and intellectual growth. Moreover, the whole is permeated with a Christian rural philosophy. A visit to Monsignor Ligutti's homestead development at Granger, Iowa, will melt the coldest economic heart.

The book has been dedicated to the cause of better fields, better homes, better communities, better hearts and better lives. In itself this is an inducement for the general public to peruse attentively a work of value for them and their future. Also, it is a textbook that will pass the critical appraisal of the most exacting scholar, and is an excellent introduction for the student intent on mastering the complex aspects of the relationship between farm and city in our present social economy. Should further study be desired, the comprehensive bibliography compiled by Monsignor Ligutti and Father Rawe will be helpful.

E.H.M.

VARIA

American Assistancy

Maryland-New York: Jubilarians of 1940.

Golden Sacerdotal Jubilee

Fr. William F. Clark ..... Aug. 24
Fr. John J. Wynne ..... Aug. 24

Sixty-Fifth Anniversary

Fr. William H. Walsh ..... July 30
Fr. Patrick H. Casey ..... Aug. 18

Diamond Jubilee

Fr. Henry A. Judge ..... July 30
Fr. Edmund J. Burke ..... Aug. 14
Fr. Patrick J. Cormican ..... Aug. 28
Fr. Raymond Vila ..... Oct. 6

Golden Jubilee

Fr. James Vallés ..... June 28
Fr. Alphonse Weis ..... Aug. 6
Fr. John B. Creeden (N.E.) ..... Aug. 14
Fr. John S. Keating (N.E.) ..... Aug. 14
Fr. James I. Moakley ..... Aug. 14
Bro. Thomas J. O'Hara ..... Sept. 12
Fr. R. Swickerath (N.E.) ..... Sept. 30
Fr. John Anguela ..... Nov. 5

Woodstock: *Spring Disputations.*

Die 6 Martii 1940

De Peccato Originali
Defendet: F. P. Martin
Arguent: F. Beckwith, F. Schweder

De Apologetica
Defendet: F. Horigan
Arguent: F. Brady, F. Miller

Die 15 Martii 1940

Ex Ethica
Defendet: F. Glanzman
Arguent: Fr. Murray, F. Persich

Ex Psychologia
Defendet: F. Rushmore
Arguent: F. Clarke, F. Lawlor

Ex Critica (apud Inisfada)
Defendet: F. Norton
Arguent: F. Kennedy, F. Snee

Report of the Henryton Mission for 1939. On December 28, 1939, the population at Henryton Hospital, Maryland, comprised two hundred and seventy-seven patients, all Negroes and all suffering from tuberculosis; three Doctors of whom one was colored; and forty-two colored Nurses, both student and graduate. Besides the two white Doctors, there were eight other white people employed in the Administration of the hospital. The remaining sixty-five employees brought the total population to three hundred and ninety-five.

At the close of 1939 there were sixty-one Catholics at Henryton, forty of whom were adults, twenty-one children. In the course of the year fourteen Catholics had been given bills of health and their discharges from the Sanatorium.

Between January first and December 31, 1939, one hundred and three persons died at the Hospital. Of these, eighty-three died as Catholics. Of the eighty-three, nine had been Catholics before coming to Henryton, four were children who had not yet attained the

use of reason, three received conditional Baptism, Absolution and Extreme Unction when unconscious and dying, and forty-one were baptized, in the hour of death, by Scholastics or Catholic Nurses.

Many of those baptized by the Nurses were still conscious and accepted Baptism gratefully. All of them had previously been induced to make acts of Faith, Hope and Perfect Contrition. Indeed, of the twenty who died without the ministrations of a Catholic, all but two or three had similarly made acts of Faith, Hope and Love.

It is the practice of the Catechists to persuade every non-Catholic who is seriously ill to say with fervor the prayers on the card published by the Apostolate for the Dying. On the card is printed a profession of Faith embracing the four truths to be believed de necessitate medii, an Act of Hope and an Act of Perfect Contrition. The card holds a genuine appeal for the patients, many of whom say it daily, even several times during the day.

Should the patient be too weak or otherwise incapable of reading the prayers, a Scholastic reads them to him. No case has been recorded of a patient who refused to say the prayers or who denied any of the truths enunciated on the card.

Finally, of the eighty-three patients who died as Catholics, twenty-six may be listed as converts in the fuller sense of the term. That is, they were instructed at some length in the truths of the Faith, and thereafter received Baptism, Penance, Holy Eucharist and Extreme Unction.

The total of patients baptized during the year was eighty. Thirty-six of these were baptized by Our Priests, six by Our Scholastics, and forty by Catholic Nurses in the absence of a priest. Only nine of those baptized were alive at the close of the year.

Of the newly baptized, sixty-nine were adults, eleven were children. Four of the children had received sufficient instruction before Baptism to permit their go-

ing to Confession and receiving Holy Communion; four others of the children had not yet come to the age of reason; the remaining three were baptized when unconscious and dying.

Extreme Unction was administered forty-nine times. Of those who received it, thirty-four had already died by the close of the year, and only four had substantial hope of recovery.

One marriage was rectified at the Hospital.

The total of Confessions heard was 2,388; the total of Holy Communions distributed was 2,622. Of the Catholics at Henryton, ninety percent confess and receive the Blessed Sacrament weekly. Mass is celebrated each Sunday, and the use of the Missal during Mass is encouraged. Parts of the Ordinary and Proper of the Mass are read aloud by the children.

During the course of the year individual instruction in the whole or in part of the catechism was given to thirty-eight persons. Four of these were discharged from the Hospital before receiving Baptism; two, having completed the course, decided against entering the Church.

Group instructions were conducted for the children every Thursday afternoon. All the Catholic children who were not confined to bed and twelve non-Catholic children attended these classes. Two non-Catholic children had received their parents' consent to become Catholics; several others expressed a desire to enter the Church but were unable to obtain leave of their parents to do so.

In all, thirty-six converts in the full sense of the word were received into the Church during the course of the year.

Each Thursday it is part of the Catechists' routine to distribute Catholic magazines among the patients, and among the Nurses and employees on duty at the time. There are indications that the magazines are read appreciatively by Catholics and non-Catholics

alike. A circulating library of Catholic pamphlets is also maintained for the use of all.

Rosaries, Crucifixes, Sacred Heart badges, Miraculous and Scapular medals are given to the Catholics, and to those of the non-Catholics who requests them them and understand their use. It is not unusual for non-Catholic patients to say the Rosary, even daily. Several of the non-Catholic patients who have expressed no desire to enter the Church have requested and familiarized themselves with the Baltimore catechism.

Due to the bounty of the Woodstock Theologians, candy is distributed frequently among the children, ice-cream on rarer occasions.

The calendar of what may be called "Special Events" conducted at Henryton under Catholic auspices includes Benediction of the Most Blessed Sacrement, followed by the annual Concert of Christmas Music given by a section of the Woodstock Choir on January 8. On February 18, Rev. Andrew Hofmann, S.J., favored those of the patients and staff who were free to attend with his moving pictures and lecture on the Philippine Islands.

On May 21 a substantial delegation from Henryton took part in the May procession held by the Woodstock Sodality of Mary. Many non-Catholics joined in the procession.

In the woods above the Hospital, on May 25, an outdoor picnic,—the only annual event of its kind at Henryton—drew all of the children and sufficient of the adults to bring the number of guests to eighty. A hot chicken dinner was served to each of the party. Following the meal, impromptu entertainment was provided by the children, non sine praemio.

On November 12, Octave of the Feast of Bl. Martin de Porres, O.P., an eulogy of the Saint was preached to an audience of some two hundred, of whom less than one-fifth were Catholics. This was followed by Solemn Benediction—perhaps the only time it has been given

at Henryton. The religious ceremony over, a short program of light entertainment was gaily received, and a pleasant evening closed after refreshments had been served to all in attendance.

On November 14 Mass was celebrated in the Auditorium—which serves weekly as the Chapel—for the repose of the souls of those who had died at Henryton during the year.

In connection with Christmas, a play was staged on December 19 by a cast of adult patients under the direction of one of the Catechists. The vehicle was "Good King Wenceslaus," an elaboration of the familiar Christmas carol. On December 22 toys were distributed among all of the children by a Woodstock Santa Claus. Santa disposed of over five hundred toys, games, dolls and incidentals, presenting them to some eighty children.

On Christmas Day itself two Masses were celebrated at the Hospital. Eight voices from the Woodstock Choir sang during the First Mass, and, after Mass, in the wards and corridors.

New York: The Fordham Congress. The Third Annual Congress sponsored by the Graduate School of Arts and Sciences of Fordham University held its Convention on Saturday, Sunday, Monday, January 27, 28 and 29, and discussed Labor Law as An Instrument for Social Peace and Progress.

The First Session of the Congress, on Saturday, was presided over by Father John Ryan, of Catholic University, and the opening address on the "Principles and Scope of Labor Law" was given by Father Robert I. Gannon, S.J., President of Fordham University.

Addresses in connection with the first session were delivered by Father Moorhouse I. X. Millar, S.J., Head of the Department of Political Philosophy and Social Sciences, Fordham University; Dr. Heinrich Hoeniger, Professor of Labor Law, Fordham University; Dr.

Friedrich Baerwald, Asst. Professor of Economics, Fordham University; Professor Marshall E. Dimock, Asst. Secretary, United States Department of Labor; Dr. Goetz Briefs, Professor of Industrial Relations, Georgetown University.

"An Evaluation of the American Experience with Labor Law" was the theme of the session on Sunday and Monday afternoon. Heard from in this session were Dr. John R. Steelman, Director of Conciliation, United States Department of Labor; Mr. Godfrey P. Schmidt, Deputy Industrial Commissioner, New York State Department of Labor; Father John P. Boland, Chairman of the New York State Labor Relations Board; Father Joseph N. Moody, Professor of History, Cathedral College; Father John P. Monaghan, Chaplain, Association of Catholic Trade Unionists; Father William Smith, S.J., Director of the Crown Heights School of Catholic Workmen; and Mrs. Elinor M. Herrick, Regional Director, National Labor Relations Board, New York City.

In conjunction with the third session on "Labor Law and Social Order" on Monday, Mr. James Augustine Emery, General Counsel, National Association of Manufacturers, Washington, D. C.; Mr. Francis P. Fenton, Director of Organization, A. F. of L.; and Miss Ethel Johnson, Acting Director of the International Labor Office, Washington, D. C., gave addresses.

Fordham: Annual Report of the President. The Annual Report of the President for the year 1939 was published in early February. Donations during the year amounted to $227,919.40. The University itself supplied $157,000 out of its current income for student aid. The total registration of the University was 7907; of these 1391 were in the (Uptown) College of Arts and Sciences. Rev. Fr. Gannon laid particular stress on the scientific display of the physics Department at the New York World's Fair. The needs of the University listed were as follows: in 1940, a downtown build-

ing to house the Law School, the School of Education, and the School of Business, $1,000,000; in 1941, a library addition, $150,000; an annex to Chemistry Hall, $100,000. Whenever feasible, a new prep school, $450,000; to remodel and redecorate the auditorium, $25,000; to decorate the University church, $15,000. "Once more," said the President, "our report closes on a note of optimism. Fordham is pulsating with life. It is not ending a weary century; it is beginning a thrilling one."

New York: *Fordham Historian Honored.* Father Demetrius B. Zema, S.J., Professor and Chairman of the Department of History, Fordham University Graduate School, has been elected a fellow of the Royal Historical Society of Great Britain. Father Zema received his doctorate from Cambridge last summer, and at the outbreak of the war sailed for America. He barely missed being a passenger on the torpedoed *Athenia,* which went down 65 miles behind the Vandyck, on which he sailed.

Georgetown: Washingtoniana at Georgetown. George Washington's birthday recalled the two visits the first President paid to the University. The first visit was rather informal; the President arrived unannounced to visit his two nephews, Augustine and Bushrod Washington, who enrolled at the college in 1793. Three other members of the Washington family were Georgetown men: George W. Washington, who entered in 1830; Henry Washington, who was a student in 1854; and Joseph E. Washington, who came to the Hilltop in 1866. The Washingtoniana Collection of Georgetown includes the liquor chest of six decanter bottles, which Washington used in the field during the Revolution War, a lock of his hair, his personal Bible, and seven letters. Of these letters, some were written while he was President of the United States; others either before he took office or after he refused a "third term."

One letter, penned to James Madison, explains his reasons for not running for the Presidency a third time. A second letter is one written to Daniel Carroll, the cousin of John Carroll, who founded Georgetown in 1789. A third letter is the one the General wrote on the eve of the battle of Morristown in which he explained the strategy to be followed in the battle.

Seattle: The Seattle Preparatory School. The history of Seattle Preparatory School dates back to September 27, 1891, when the Reverend Victor Garrand, S.J., and the Reverend Adrian Sweere, S.J., came to Seattle to establish a Jesuit institution. In those lean years the school was a harbor for children in the grammar grades, adolescents in the secondary classes, and young men of college fibre. In 1895 the infant school moved to the brick building at Broadway and Madison. Seattle numbers among its professional men of prominence many who spent their earlier years and college days at the old Seattle College. Then came the war years, and after them a change of location. In the fall of 1919 Seattle College and Seattle College High School began life over again in the large brick buildings on Capitol Hill's Interlaken Boulevard. These two edifices were the gift of the generous benefactor, Mr. Thomas C. McHugh, and were erected in the year 1909 as the first units of a big Methodist Seminary and College, the cornerstone of which still bears the legend "Adelphia Hall." In 1931 the old building at Broadway and Madison was renovated and a parting between high school and college took place. Since that time Seattle Prep, as it is now known, has made giant strides.

The school is situated on the crown of a picturesque neighborhood. Lake Union and Lake Washington form around it a crescent of sparkling waters; the Cascade Mountains are snow-studded sentries to a scene of Northwest grandeur that extends in all directions; across the canal lies the beautiful campus

of the University of Washington. Seattle Prep has seven acres of campus which is being landscaped with lawn, shrubbery, and rockeries. Besides the two original brick buildings, the Prep boasts of the splendid Garrigan Gym, a large stucco edifice which was completed in the year 1930 in memory of the beloved Jesuit, Father William Garrigan, who to this day remains a sterling inspiration and influence for the youth to whom his love was dedicated.

Seattle Preparatory School holds fast to the best traditions of Jesuit teaching methods. Instruction is given in Latin, Greek, French, German, sociology, and the usual science, literature, and mathematics courses. Extra-curricular activities include debating, oratorical and apologetic contests, editorial writing for the school's two publications, and other organizations for the spiritual, mental, and physical training of the students.

Under the supervision of Reverend Christopher J. McDonnell, S.J., thirteen Jesuits serve on the Faculty along with two lay teachers. Mr. Edward J. Coen, a faculty member since 1909, is now teaching his second generation of boys. Former Prep faculty members who have distinguished themselves in varied fields are the Most Reverend Walter J. Fitzgerald, S.J., former President, who is now Auxiliary Bishop of Alaska; the Very Reverend William G. Elliott, S.J., present Provincial of the Oregon Province; the Reverend William Dunne, S.J., President of the University of San Francisco.

Other Countries

Rome: The Gregorian University, Seminary of All the Nations. It is always an interesting experience, on arriving in Rome, to stand at a corner of the Piazza della Pilotta and watch the stream of youthful clerics as they pour out through the great doors of the Gregorian University, between lectures, to enjoy the gorgeous sun and the crisp air. Here, indeed, is a cosmopolitan gathering of youth, speaking many different languages and dressed in an amazing variety of cassocks: Americans with their hands forever in their pockets, easy-going of gait and rosy-cheeked; the English with their broad-brimmed hats, their stride, long and hurried; the Spaniards, noisily argumentative; the Germans, serious and staid, surprised, as it were, by the glory of the Roman sun, garbed in flaming red cassocks, which for centuries have won for them from the witty Romans the nickname, "boiled lobsters"; Capuchins with youthful, flowing beards; Basilians and Melchites in their oriental turbans; Trinitarians in black and white habits, the cross of blue and red at their breasts; bushy-haired Russians; the Hermits of St. Paul in gleaming white robe; Scots in purple; Italians, Portuguese, French, Armenians, Australians, Africans, Chinese; religious of all kinds: Cisterians, Oblates, Benedictines, Carmelites, Jesuits, Camillians, Marists, Eudists; all countries, every tongue, every rite.

"What a number of priests!" the tourist exclaims in astonishment as he unfolds his ubiquitous camera. The Catholic traveler finds reason for comfort and joy in the promise of these young men, but the Protestant —many of them frequently come to Rome—frowns in

perplexity as he thinks with some doubt and sadness of the skeletal remains of his religion.

In the Beginning a Stoning

On Monday, February 18, 1551, at a little house at the foot of the Capitoline, a sign was posted bearing this inscription: "Free School of Grammar, Humanities, and Christian Doctrine." This house was built by Saint Ignatius with money given him by the Duke of Gandia, Saint Francis Borgia, and was destined to become the humble beginning of the famous Roman College. Fourteen students were enrolled at the opening of the school; this number soon increased, but not without some opposition. The teachers of the city, aroused by the prospect of the keen competition the new school would create, stirred up their pupils against the newly-formed institution. The boys, needless to say, required no further urging; they invaded the little house, broke the windows, smashed the forms and, finally, attacked the students of the new school; the glorious remains of the Capitoline witnessed a formidable battle. Fortunately, this incident was a passing one. The splendid solemn opening discourse of the school year a short time after in the Church of Saint Eustachius, the publication and defense of theses in philosophy and theology and the fame of the Rector, Father Olave, already well-known as a theologian at the Council of Trent, brought all opposition to an end. During the pontificate of Gregory XIII (1572-1585) and through the munificence of that Pontiff, the school came into possession of the magnificent Roman College, where it continued though centuries of fruitful activity, until in 1870 the Roman College was confiscated by the Italian State. The Gregorian, the new name of the University, assumed in grateful remembrance of Gregory XIII, took up its quarters in the nearby Palazzo Borromeo di Via del Seminario, but the inadequacy of the building moved Benedict XV and, later on, Pius XI to provide this Pontifical

Atheneum with larger and more suitable quarters. The Palazzo Borromeo di Via del Seminario is today the labyrinthian and pleasant home of the Jesuit Scholastics studying in Rome.

The New Abode

Ten years ago the new abode of the Gregorian University was opened in the Piazza della Pilotta, between the Quirinal and the magnificent Villa Colonna. There are eight thousand square meters of land; six thousand are occupied by the buildings, which are about ninety feet in height and are separated or surrounded by two courtyards providing ample light for the lecture-halls and giving assurance of undisturbed quiet.

The white façade of the University, warm and gleaming in the brilliant Roman sun, rises majestically into the cloudless blue sky. At the threshold is the elegant Entrance Hall, on each side of which rise two flights of stairs for the students; it opens into the great Central Hall, a cheerful, well-lighted room, in the best Roman style, large enough to accommodate over twenty-five hundred people. Along the four sides runs a two-storied corridor, in reality, an interior portico, separated from the main Hall by forty-eight columns of highly polished red granite, which on the ground floor end in graceful arcades, while on the second floor they support a majestic architrave. The ceiling is panelled and is fitted with five sky-lights; the centre one of these measures fifty square yards and opens by means of a simple electric device to ventilate the Aula from above.

Around the Central Aula are grouped the lecture rooms. On the ground floor and on the second floor, these lecture rooms open on the corridors, or interior porticos, which surround the Central Hall outside the polished red granite columns. Other lecture rooms are on the third floor. In all, there are about thirty lec-

ture rooms; two of these are semi-circular in shape with the students' seats rising in banks, one having a seating capacity of nine hundred and the other of eight hundred. In addition, there are Physics, Chemistry and Biology laboratories; a large printing plant and a book-bindery, a chapel for the students and rooms for the academic seminars. All the rooms are equipped with a combined system of heating and ventilation, which secures adequate circulation of heat and fresh air.

The proportion of the rooms, the distribution of light through large, well-placed windows, and the color scheme of walls and ceilings have been specially designed for spaciousness, lightness and comfort—not inconsiderable factors in lessening fatigue in the students and aiding concentration. The effect is an impression of solidity without heaviness, of airiness without frivolity; the lines are simple, the style restrained, the detail perfect, so that the Lecture Halls or "Aule" are really what the ancient Greeks understood by the term "Aule," places of recreation for the mind. The problem of acoustics has been solved with great success, considering the size of the Halls; all echoes have been avoided and all unnecessary fatigue for the lecturers.

On the fourth and fifth floors are the rooms of the Faculty Fathers. Along the corridors at all hours of the day there is always a group of students eager to get the answer to their knotty mental problems.

The magnificent library is arranged according to the most modern systems. It has a reading room on the second floor, surrounded by shelves containing books of reference, and there are small rooms for the professors. There are various specialized libraries and well-stocked periodical libraries. Adjoining these there is a specially constructed library building capable of housing 400,000 volumes; today it contains somewhat less than half that number.

The entire building is crowned with spacious ter-

races, from which the panorama of Rome spreads out before the eyes: roof-tops, domes, monuments, the green expanses of villas, the lights of the bridges that span the Tiber, Saint Peter's standing out in a clear, michelangelesque sky, like a massive ball of fire.

Seminary of All the Nations

But the material building, however sumptious it be, is only the body within which the complex university life palpitates. An intense life of study goes on behind the walls of the Gregorian, including as it does the five faculties of Theology, Philosophy, Canon Law, Ecclesiastical History and Missiology, advanced courses for the doctorate in all branches, a course for seminarians who are not going on for degrees, an advanced course in Latin Literature and a course preparatory to the Faculty of Philosophy. Associated with the Gregorian are the Pontifical Biblical Institute and the Pontifical Institute of Oriental Studies. Connected with it is the Institute of Religious Culture, in which a public course in Apologetics is given for the lay members of "Catholic Action." Conducting all these courses are about eighty professors, almost all of them Fathers of the Society of many different nations and provinces.

The student enrollment for last year was 2,367; this year on account of the war the number has dropped to 1853. These young men, the cherished hope of the secular and regular clergy, come from the five parts of the world to imbibe in the Papal University the genuine and solid Catholic doctrine. The saying of Gregory XIII, repeated by Pius XI, is still true in every way: the Gregorian is the "Seminary of All the Nations." It is not an institution destined for one nation only; more than fifty nations are represented in its student body and professorial staff. "The Gregorian is a tree," said the distinguished Cardinal Bisleti, "in the shade of which the birds of all nations gather."

The Grand Chancellor of the University is His Eminence Cardinal Pizzardo, who as Prefect of the Sacred Congregation of Seminaries and Universities *ex officio* holds that office, the Vice-Chancellor is the Very Reverend Father General, the Rector Magnificus is the Reverend Father Vincent McCormick, S.J. The academic chairs are distributed among Italians, French, Spaniards, Americans and Belgians; Jesuits from all parts of the world teaching students from all parts of the world. 'Sint Unum' is the motto of the University; all nations united in one spirit, striving toward one goal, the defense of the Church and the sanctification of souls.

A Roll of Honor

During the four centuries of its existence the Gregorian University has had a glorious line of famous students and illustrious professors: thirteen Sovereign Pontiffs, four of these since the turn of the century: Leo XIII, Benedict XV, Pius XI and Pius XII; Cardinals; Archbishops and Bishops in thousands; a chosen company of Saints: St. Robert Bellarmine who was successively student, professor and Rector of the University, St. Aloysius Gonzaga, St. John Berchmans, St. Camillus de Lellis, St. Leonard of Portmaurice, St. John Baptist de Rossi, besides thirty Blessed; professors who have left a tradition of profound learning: Suarez, Cornelius a Lapide, De Lugo, and more recently Fr. Secchi, an astronomer of world renown; Fathers Wernz, Taparelli, D'Azeglio, De Mandato, Zigliara, who did much to revive the study of Canon Law and Scholastic Philosophy; the moralists Bucceroni and Vermeersch; the theologians and Cardinals, Franzelin, Mazzela, Billot; the historian, Cardinal Ehrle, the scientist Fr. Gianfranceschi. And at the present time a worthy group of professors hold high the name and tradition of the Gregorian. To all of them, sound in doctrine, keen in penetration and clear in exposition, the lecture hour is a spiritual delight. Who can

forget Fr. Hürth's brilliant lectures in Moral? Who fails to remember the faultless lectures on the Codex by Fr. Capello who cites with machine-gun rapidity page and number of the Codex and of its commentators, has a precise and ready answer for every possible question and, ever kind and unassuming, is always at the disposal of the students. The Faculty of History has exceptional professors and in Theology and Philosophy there are many of extraordinary acumen: Fathers Lennerz, Filograssi, Galtier, Zapelena, Boyer, Hoenen and many others who are the pride of the University.

At the time of the death of Pius XI fourteen of the sixty-two Cardinals were former students of the Gregorian and one of their number, Cardinal Pacelli, was to become the new Pope. Among its former students, now living, are numbered more than two hundred Patriarchs, Archbishops and Bishops; many Superiors General and Provincials of Religious Orders and Congregations; more than a thousand professors of Theology, Philosophy and the Sacred Sciences; and legions of saintly and gifted priests who, in all parts of the world, devote themselves to the salvation of souls.

* * * * * *

There is no small pleasure in passing three, seven or more years in the lecture halls of the Gregorian and coming into contact with its many professors: the brilliant and ready Italians, the solid but sometimes obscure and monotonous Germans, the quick and subtle Spaniards, the English and Americans, sometimes hesitant in their Latin, but most agreeably friendly, always understanding, universally liked. All good and noble men, these; many of them, the best and noblest of men. Now that we have finished our course, we recall with sweetest recollection those hours of class, when we pulverized the adversaries, refuted false doctrines, were ofttimes captivated by the truth suddenly appearing in all its undisguised beauty and felt the

priceless comfort of knowing that we stood on secure, unassailable ground.

On certain days in the course of the year the student body and the professors assemble in the Central Hall or in the Church of St. Ignatius—one of the most beautiful in Rome—at the hallowed tombs of a Professor Saint, Robert Bellarmine, and of two alumni saints, Aloysius Gonzaga and John Berchmans, to offer up our prayers for the deceased alumni of the University, to ask God's light for our work, and to render Him thanksgiving for His favors. At the end of the ceremonies, a hymn rises from the lips of these two thousand and more young men, the hymn of the University, tranquil, suffused with a calm grace, almost liturgical: "O Roma, nostris cordibus versaberis dulcissima . . . !" The remembrance of Rome, which has penetrated our very being during the years of our study, we carry it with us far and wide to be guarded as a sacred pledge; it remains in our hearts as a nostalgic memory of our youth; it keeps always before our minds the goal and ideal to which we have consecrated our lives and our energies: the welfare of Christ's Church, the eternal salvation of souls.

Mexico: Mission work in Guadalupe and Calvo.

Some people interested in the progress of the Mission have asked me for news of the work we are undertaking in this region, so difficult to evangelize. The following is a brief outline of what I have been able to accomplish in the three and a half months since my arrival in this part of the Mission.

On my arrival here on October 31, I was told of the great difficulties in the way of converting the people of this territory to Christianity. Nevertheless, I felt myself very much heartened for the task by the confidence I had in the prayers of so many good people, who had promised to intercede with God for the grace of conversion for these pagans.

Hardly had I begun my labors, when I was told of

the savage manner of life of the Tarahumaran and Tepehuanan Indians, the latter far surpassing the former in their ungodliness and laziness. I was told too of the unchristian lives of the whites in this section. This is not so strange, when we take into account the great difficulty under which the secular priests labored during the late religious persecutions.

On the twelfth day after my coming here I began my missionary excursions, which have been hardly interrupted since that time. Three of these were devoted to visiting the part inhabited by the pagans in the valleys near the river Verde. The first of these trips was given over to a survey of the land and its people. At that time I recommended to a good family of white people that they gather together the Tarahumarans of Tuáripa for my second excursion. This they did with marked success and, as a consequence, I was able to baptize at that time 39 pagans. It had been twenty years since the last priest visited that place.

On the first excursion I had also asked a cacique to assemble the Tarahumarans of Pino Gorde, but he paid no attention to my request.

I have just made my third missionary excursion into the territory of the pagan Indians and with the aid of a good white man I was successful in baptizing 125 in the villages of Chinatú and Huasachiqui. Seventeen years have passed since the last priest visited the former village; no one recalls a priest ever visiting the latter.

I have, then, baptized 164 pagans. What I have in mind now is to see to it that these people come together frequently so that they may be instructed in religion. For this purpose I believe it necessary to erect chapels in central locations. This is an urgent work our benefactors can accomplish for the good of these poor souls.

One of the most difficult things to do away with is the continual drunkenness of the Indians. Just now in the winter time they have no other occupation, except

to visit the taverns. Only God can inspire us to think out some way of putting a stop to this vice.

So far I have had 878 baptisms, 99 marriages and 543 confirmations in this region. In this I see a special assistance of God, for, although my missionary excursions were made in the midst of the most severe winter I have ever experienced, my health has not suffered in any way and I have had the good fortune of having for companion a very courageous man, who is always ready to accompany me though it be raining or snowing and even though it be necessary to cross large streams.

Despite my missionary excursions among the pagans, I have succeeded in christianizing this people and, since it is the Capital of the District, it exercises great influence over the other villages. The task is difficult, since there are many without religion and delivered over to vice. I seem to have accomplished something and by the Lenten services and the solemnities of Holy Week I hope to accomplish more that all may begin to lead a Christian life.

An abundance of God's grace is necessary for this people, both aborigines and whites, that they may be converted. This grace I beg our benefactors to obtain by their sacrifices and prayers. *(Edmundo Galván, S.J.)*

A. M. D. G.

Statistics

RETREATS CONDUCTED BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

JANUARY 1, TO DECEMBER 31, 1939

DIOCESAN CLERGY

	Retreats	No.
Chicago, Ill.	2	740
St. Paul, Minn.	2	420
Manchester, N. H.	3	160
Camden, N. J.	2	75
Newark, N. J.	2	409
Paterson, N. J.	2	84
Auriesville, N. Y.	3	19
New York, N. Y.	3	650
Ogdensburg, N. Y.	2	146
Burlington, Vt.	2	90
Richmond, Va.	2	96
London, Ont.	1	100
TOTAL DIOCESAN CLERGY	26	2,989

SEMINARIANS

Darlington, N. J.	2	196
Overbrook, Pa.	1	178
TOTAL SEMINARIANS	3	374

ORDERS OF MEN

Jesuits:		
Georgetown University, Wash., D. C.	2	32
Gonzaga High School, Wash., D. C.	2	24
Loyola College, Baltimore, Md.	2	10
Loyola High School, Baltimore, Md.	2	20
Georgetown Prep School, Garrett Park, Md.	2	12

	Retreats	No.
Woodstock College, Woodstock, Md.	5	758
Weston College, Weston, Mass.	1	248
Tertianship, Auriesville, N. Y.	3	144
Brooklyn Prep School, Brooklyn, N. Y.	2	14
Canisius College, Buffalo, N. Y.	2	10
Canisius H. S., Buffalo, N. Y.	2	32
Inisfada, Manhasset, N. Y.	2	118
Fordham University, New York, N.Y.	2	60
St. Francis Xavier, New York, N. Y.	2	24
St. Ignatius, New York, N.Y.	2	22
St. Andrew on Hudson, Poughkeepsie, N. Y.	5	467
St. Peter's College, Jersey City, N. J.	2	26
Bellarmine Hall, Blue Ridge Summit, Pa.	2	145
St. Joseph's College Philadelphia, Pa.	2	26
Jesuit Novitiate, Wernersville, Pa.	6	390
Benedictines:		
St. Meinrad's Seminary, St. Meinrad's, Ind.	1	140
St. Columban, Society of:		
St. Columban's Prep Seminary, Silver Creek, N. Y.	1	15
Marist Brothers:		
St. Ann's Hermitage, Poughkeepsie, N. Y.	3	219
Xaverian Brothers:		
Sacred Heart Novitiate, Fortress Monroe, Va.	1	46
TOTAL ORDERS OF MEN	56	3,002

ORDERS OF WOMEN

Sisters Auxiliaries of the Apostolate:		
Convent, Monongah, W. Va.	1	9

	Retreats	No.
Sisters of the Assumption:		
Ravenhill, Germantown, Philadelphia, Pa.	1	18
Sisters of the Blessed Sacrament:		
St. Elizabeth's, Cornwells Heights, Pa.	2	245
Carmelites:		
Convent, Baltimore, Md.	1	21
Buffalo, N. Y.	1	22
Bronx, New York, N. Y.	2	33
Philadelphia, Pa.	1	17
Religious of the Cenacle:		
Convent, New York, N. Y.	1	58
Sisters of Charity of the B.V.M.:		
Our Lady of Loretto, Hempstead, N.Y.	1	12
Sisters of Charity of Nazareth:		
Motherhouse, Nazareth, Ky.	1	140
St. Mary's Academy, Leonardtown, Md.	1	47
St. Patrick's, Brockton, Mass.	1	45
Sisters of Charity of St. V. de P.:		
St. Elizabeth's, Convent Station, N.J.	6	1,492
Our Lady of Angels, Brooklyn, N. Y.	1	35
St. Agatha Home, Nanuet, N. Y.	1	28
Mt. St. Vincent, Bronx, New York, N. Y.	6	1,050
Society of Christ the King:		
Convent, Philadelphia, Pa.	1	3
Sisters of Christian Charity:		
Mallinckrodt Convent, Mendham, N.J.	5	386
Sisters of Our Lady of Christian Doctrine:		
Marydell Convent, Nyack, N. Y.	1	53
Daughters of Divine Charity:		
St. Joseph's Hill Academy, Staten Island, N. Y.	1	73
Sisters of Divine Compassion:		
Good Counsel College, White Plains, N. Y.	2	210

	Retreats	No.
Dominicans:		
Queen of Rosary Convent, Amityville, N. Y.	1	128
Sisters of St. Dorothy:		
St. Patrick's Academy, Staten Island, N. Y.	1	26
Convent, Providence, R. I.	1	17
Franciscans:		
St. Ann's Convent, Buffalo, N. Y.	1	40
Stella Niagara Normal School, Buffalo, N. Y.	1	37
St. Francis Hospital, Poughkeepsie, N. Y.	1	21
Seminary of Our Lady, Stella Niagara, N. Y.	1	46
St. Anthony Convent, Syracuse, N. Y.	3	293
Mt. Alverno Retreat, Warwick, N. Y.	1	62
St. Agnes Hospital, White Plains, N. Y.	1	27
St. Mary of the Angels, Williamsville, N. Y.	1	157
Our Lady of Angels, Glen Riddle, Pa.	1	285
Good Shepherd:		
Convent, Hartford, Conn.	1	20
Washington, D. C.	1	20
Baltimore, Md. (colored)	1	20
Baltimore, Md.	1	45
Albany, N. Y.	1	16
Buffalo, N. Y.	2	105
Mt. St. Florence, Peekskill, N. Y.	3	75
Holy Angels Home, Rochester, N. Y.	1	10
Convent, Philadelphia, Pa.	1	18
Immaculate Conception School, Philadelphia, Pa.	1	20
Daughters of the Heart of Mary:		
Nardin Academy, Buffalo, N. Y.	1	45
St. Elizabeth's School, New York, N. Y.	1	80
St. Joseph's School, New York, N. Y.	4	231

	Retreats	No.
Helpers of the Holy Souls:		
St. Elmo's Hill, Chappaqua, N. Y.	2	51
Convent, New York, N. Y.	2	53
Holy Child Jesus:		
Old Knoll School, Summit, N. J.	1	15
St. Walburga's, New York, N. Y.	2	72
Convent, 4381 Broadway, New York, N. Y.	1	18
Suffern, N. Y.	1	16
St. Edward's, Philadelphia, Pa.	1	29
St. Leonard's, Philadelphia, Pa.	1	36
Rosemont College, Rosemont, Pa.	2	135
Convent, Sharon Hill, Pa.	3	235
Congregation of the Holy Cross:		
Holy Cross Academy, Washington, D. C.	1	158
Holy Names of Jesus and Mary:		
Convent, Albany, N. Y.	1	58
Holy Names Academy, Rome, N. Y.	1	23
Immaculate Heart of Mary:		
Villa Maria, Stone Harbor, N. J.	1	250
Sisters of the Infant Jesus:		
St. Joseph Villa, Hempstead, N. Y.	2	100
Religious of Jesus and Mary:		
Convent, Highland Mills, N. Y.	1	40
Sisters of St. Joseph:		
St. Mary's by the Sea, Cape May Point, N. J.	3	640
St. Michael's Villa, Englewood, N. J.	2	171
Mt. St. Joseph, Buffalo, N. Y.	4	815
Nazareth Motherhouse, Rochester, N. Y.	1	110
Nazareth Academy, Rochester, N. Y.	1	64
St. Joseph's Seminary, Troy, N. Y.	2	379
Immaculate Heart Academy, Watertown, N. Y.	1	101
St. Joseph's Academy, McSherrytown, Pa.	1	127

	Retreats	No.
Mt. St. Joseph, Chestnut Hill, Philadelphia, Pa.	7	838
St. Joseph's Convent, Wheeling,W.Va.	4	159
Little Sisters of the Poor:		
Convent, Wilmington, Del.	1	16
Washington, D. C.	1	14
Chicago, Ill.	1	17
E. 70th St., New York, N.Y.	1	18
Servants of Mary:		
Sacred Heart Convent, Massena, N.Y.	1	22
Sisters of St. Mary of Namur:		
Mt. St. Mary, Kenmore, N. Y.	1	95
St. Joseph's Academy, Lockport, N.Y.	1	78
Religious of Mary Reparatrix:		
Convent, New York, N. Y.	2	79
Maryknoll Sisters:		
Convent, Maryknoll, N. Y.	1	125
Sisters of Mercy:		
Convent, Washington, D. C.	1	13
Mt. de Sales Academy, Macon, Ga.	1	45
St. Joseph's Convent, Portland, Maine	1	120
Mt. St. Agnes, Mt. Washington, Baltimore, Md.	3	197
Mercy Hospital, Baltimore, Md.	1	48
Mt. St. Mary, Fall River, Mass.	1	85
St. Patrick's Orphanage, Manchester, N. H.	1	34
Georgian Court College, Lakewood, N. J.	1	130
Mt. St. Mary, North Plainfield, N. J.	1	102
Convent, Albany, N. Y.	3	184
St. Vincent de Paul Convent, Albany, N. Y.	1	27
St. Joseph's Academy, Brasher Falls, N. Y.	1	45
St. Agatha Convent, Brooklyn, N. Y.	1	13
St. Brigid Convent, Brooklyn, N. Y.	1	20

	Retreats	No.
Holy Rosary Convent, Brooklyn, N.Y.	1	12
Motherhouse, Brooklyn, N.Y.	1	59
St. Thomas Convent, Brooklyn, N. Y.	1	14
Mercy Hospital, Buffalo, N. Y.	1	27
Mt. Mercy, Buffalo, N. Y.	3	330
Sanatorium Gabriels, Gabriels, N. Y.	2	109
St. Catherine's, Madison Ave., New York, N. Y.	3	187
St. Catherine Academy, W. 152nd St., New York, N. Y.	2	48
Devin Clare Residence, New York, N. Y.	1	12
Sacred Heart Convent, Bronx, New York, N. Y.	1	12
St. John's Convent, Plattsburgh, N.Y.	1	35
Convent, Rensselaer, N. Y.	2	100
St. Mary of the Angels, Syosset, N.Y.	3	300
Institution of Mercy, Tarrytown, N.Y.	3	102
Mercy Hospital, Watertown, N. Y.	1	31
Sacred Heart Convent, Belmont,N. C.	1	85
Villa St. Teresa, Dallas, Pa.	1	159
St. Genevieve's Convent, Harrisburg, Pa.	2	67
Sylvan Heights Home, Harrisburg, Pa.	1	14
St. Xavier's Academy, Latrobe, Pa.	1	100
Mater Misericordiae, Merion, Pa.	4	395
St. Mary's Convent, Pittsburgh, Pa.	1	178
Mission Helpers, Servants of the Sacred Heart:		
Sacred Heart Convent, Towson, Md.	2	71
Daughters of the Most Holy Redeemer:		
Augustinian Academy, Staten Island, N. Y.	1	24
St. Charles Seminary, Overbrook, Pa.	2	96
Notre Dame:		
Trinity College, Washington, D. C.	1	133
Trinity Prep School, Ilchester, Md.	2	109

	Retreats	No.
Notre Dame Convent, Worcester, Mass.	1	150
Notre Dame Convent, Moylan, Pa.	1	50
Notre Dame Convent, Philadelphia, Pa.	1	40
Sisters Adorers of the Precious Blood:		
Convent, Brooklyn, N. Y.	1	62
Sisters of the Presentation:		
Mt. St. Joseph, Newburgh, N. Y.	2	194
St. Michael's Home, Staten Island, N. Y.	2	144
Sisters of Providence:		
Immaculata Seminary, Washington, D. C.	1	25
Our Lady of Victory, Holyoke, Mass.	1	125
Oblate Sisters of Providence:		
St. Frances Convent, Baltimore Md.	1	119
Sisters of Reparation:		
St. Zita's Home, New York, N. Y.	1	16
Sacramentine Nuns:		
Convent of Blessed Sacrament, Yonkers, N. Y.	1	38
Religious of the Sacred Heart:		
Convent, Noroton, Conn.	2	78
Washington, D. C.	1	21
Detroit, Mich.	1	32
Albany, N. Y.	3	352
Manhattanville, New York, N. Y.	2	102
Convent, 91st St., New York, N. Y.	1	25
Maplehurst, Bronx, New York, N. Y.	3	116
Convent, Rochester, N. Y.	2	61
Overbrook,Philadelphia, Pa.	2	84
Torresdale, Philadelphia,Pa.	3	146
Elmhurst, Providence, R. I.	1	29
Sacred Heart of Mary:		
Convent, Sag Harbor, N. Y.	1	28
Marymount College, Tarrytown, N.Y.	1	165

	Retreats	No.
Grey Nuns of the Sacred Heart:		
Oak Lane, Philadelphia, Pa.	1	58
Missionary Sisters of the Sacred Heart:		
Sacred Heart Villa, Dobbs Ferry N.Y.	2	228
Sisters of St. Ursula of the B. V. M.:		
Marygrove, Kingston, N. Y.	1	21
Mt. Ave Maria, Phoenicia, N. Y.	1	29
Ursulines:		
Convent, Wilmington, Del.	2	70
St. Michael's Convent, Frostburg, Md.	1	10
Hiddenbrooke, Beacon, N.Y.	2	60
Convent, Malone, N. Y.	2	57
Convent, Middletown, N. Y.	2	34
College of New Rochelle, New Rochelle, N. Y.	2	157
Mt. St. Ursula, Bronx, New York, N. Y.	2	140
Convent, Grand Concourse, New York, N. Y.	1	31
St. Jerome's Convent, Bronx, New York, N. Y.	1	17
Sisters of the Visitation:		
Monastery, Washington, D. C.	1	46
Baltimore, Md.	1	23
Catonsville, Md.	1	31
Frederick, Md.	2	75
Brooklyn, N. Y.	1	47
Wytheville, Va.	1	14
Parkersburg, W. Va.	1	32
Wheeling, W. Va.	2	98
White Sisters:		
Convent, Metuchen, N. J.	1	8
TOTAL ORDERS OF WOMEN	260	18,358

	Retreats	No.
MALE STUDENTS		
Jesuit Schools:		
Georgetown University, Washington, D. C.	1	700
Gonzaga High School, Washington, D. C.	2	580
Loyola College, Baltimore, Md.	1	360
Loyola High School, Baltimore, Md.	2	396
Georgetown Prep School, Garrett Park, Md.	1	85
Hudson College, Jersey City, N. J.	1	200
St. Peter's College, Jersey City, N. J.	1	420
St. Peter's High School, Jersey City, N. J.	2	300
Brooklyn Prep School, Brooklyn, N.Y.	1	520
Canisius College, Buffalo, N. Y.	3	930
Canisius High School, Buffalo, N. Y.	3	633
Fordham University, New York, N.Y.	3	2,300
Fordham Prep School, New York, N. Y.	2	556
Xavier High School, New York, N. Y.	2	787
Regis High School, New York, N. Y.	4	827
Loyola School, New York, N.Y.	2	63
St. Joseph's College, Philadelphia, Pa.	3	545
St. Joseph's High School, Philadelphia, Pa.	2	893
Other Schools:		
Canterbury School, New Milford, Conn.	1	100
Sacred Heart Convent, Noroton, Conn.	1	41
St. Joseph's Home, Englewood, N. J.	1	95
Seton Hall College, South Orange, N. J.	2	1,105
Vincentian Institute, Albany, N. Y.	1	450
Ursuline Academy, Malone, N. Y.	1	90
Iona School, New Rochelle, N. Y.	1	194
Mt. St. Michael's, New York, N.Y.	4	1,077

	Retreats	No.
TOTAL MALE STUDENTS	48	14,247
LAYMEN		
Manresa on Severn, Annapolis, Md.	37	1,719
Loyola House of Retreats, Morristown, N. J.	45	2,090
Mount Manresa, Staten Island, N.Y.	44	2,158
TOTAL LAYMEN	126	5,967
FEMALE STUDENTS AND WOMEN		
California:		
Women's College of San Francisco, San Francisco	1	200
District of Columbia:		
Georgetown Visitation Convent, Washington	2	165
Convent of the Good Shepherd, Washington	1	97
Holy Trinity High School, Washington	1	110
Notre Dame Academy, Washington	1	340
Convent of Perpetual Adoration, Washington	1	80
Washington Retreat House, Washington	1	32
Western High School, Washington	1	30
Central High School	1	38
Georgia:		
Mt. de Sales Academy, Macon	1	56
Maryland:		
Convent of the Good Shepherd, Baltimore	1	100
College of Notre Dame, Baltimore	1	169
Mercy Hospital, Baltimore	1	50
Mt. St. Agnes College, Baltimore	1	180
Visitation Academy, Frederick	1	49
Trinity Prep School, Ilchester	1	50
St. Mary's Academy, Leonardtown	1	156

	Retreats	No.
St. Michael's High School, Ridge	1	100
St. Frances Convent, Baltimore	1	70
Convent of the Good Shepherd, Baltimore	1	175
Massachusetts:		
Cenacle, Boston	1	86
Michigan:		
Sacred Heart Convent, Grosse Point	1	40
Missouri:		
Visitation Academy, St. Louis	1	140
New Jersey:		
Dominican Academy, Caldwell	1	98
College of St. Elizabeth, Convent Station	2	535
St. Aloysius Academy, Jersey City	1	402
St. Michael's High School, Jersey City	1	320
St. Cecilia's High School, Kearney	2	503
Mallinckrodt Convent, Mendham	8	168
All Souls Hospital, Morristown	1	35
Mt. St. Mary's Academy, North Plainfield	1	85
Oak Knoll School, Summit	1	30
Holy Trinity High School, Westfield	1	170
New York:		
Sacred Heart Academy, Albany	2	265
Vincentian Institute, Albany	1	485
Holy Family High School, Auburn	1	380
St. Angela Hall Academy, Brooklyn	1	125
Holy Angels Academy, Buffalo	1	245
Our Lady of Charity, Buffalo	1	76
Mt. Mercy Academy, Buffalo	1	246
Mt. St. Joseph Academy, Buffalo	1	430
Nardin Academy, Buffalo	1	176
Sacred Heart Academy, Eggertsville	1	425
Ladycliff-on-Hudson, Highland Falls	1	130
Cenacle of St. Regis, Lake Ronkonkoma	11	758
Ursuline Academy, Malone	1	140

	Retreats	No.
Ursuline Academy, Middletown	1	40
St. Agatha Home, Nanuet	1	280
Blessed Sacrament Academy, New York, N. Y.	1	60
Cenacle of St. Regis, New York, N. Y.	7	411
St. Lawrence's Academy, New York, N. Y.	1	60
Mary Reparatrix, New York	14	490
Marymount School, New York	1	60
Our Lady of Lourdes Academy, New York	1	40
Manhattanville College, New York	3	544
Sacred Heart Academy, 91st St., New York	2	300
St. Walburga's Academy, New York	1	110
College of Mt. St. Vincent, Bronx	3	603
Sacred Heart Academy, Bronx	4	333
St. Angela Academy, Bronx	1	102
St. Mary's High School, Niagara Falls	1	200
Marydell Convent, Nyack	1	48
St. Joseph's Home, Peekskill	1	510
Normal School, Potsdam	1	200
St. Francis Hospital, Poughkeepsie	1	40
Nazareth Academy, Rochester	1	831
Nazareth College, Rochester	1	243
Sacred Heart Academy, Rochester	3	260
St. Joseph's Hill Academy, Staten Island	1	68
St. Patrick's Academy, Staten Island	1	32
Holy Child Jesus Academy, Suffern	1	60
Our Lady of Mercy Academy, Syosset	1	42
Marymount College, Tarrytown	2	240
Helpers of the Holy Souls, Tuckahoe	1	32
Immaculate Heart Academy, Watertown	1	150
St. Mary of the Angels, Williamsville	1	54
Seton Academy, Yonkers	1	110
St. John's Hospital, Long Island City	1	95
Holy Family High School,		

	Retreats	No.
New Rochelle	1	225
Little Sisters of Assumption, New York	1	15
Barton Hepburn Hospital, Ogdensburg	1	75
Mercy Hospital, Watertown	1	76
Pennsylvania:		
St. Aloysius Academy, Cresson	1	120
Our Lady of Prouille, Elkins Park	5	370
Our Lady of Angels, Glen Riddle	1	226
Immaculata College, Immaculata	1	80
St. Joseph's Academy, McSherrytown	1	83
House of Good Shepherd, Philadelphia	1	350
St. Joseph's Hospital, Philadelphia	1	84
St. Leonard's Academy, Philadelphia	2	140
St. Mary's Academy, Philadelphia	1	100
Sisters of Mercy Academy, Philadelphia	1	106
Misericordia Hospital, Philadelphia	2	115
Notre Dame Academy, Philadelphia	2	170
Sacred Heart Academy, Overbrook	1	127
Sacred Heart Academy, Torresdale	4	500
House of Good Shepherd, Reading	1	110
Rosemont College, Rosemont	1	94
Holy Child Jesus Academy, Sharon Hill	1	90
St. Ann's Academy, Wilkes-Barre	1	105
St. Mary's High School, Scranton	1	45
Villa Maria College, Erie	1	140
West Virginia:		
St. Mary's Hospital, Huntington	2	64
Visitation Academy, Parkersburg	1	96
Visitation Academy, Wheeling	1	61
St. Joan of Arc School, Wheeling	1	85
TOTAL FEMALE STUDENTS AND WOMEN	168	19,240

SUMMARY

Diocesan Clergy	26	2,989

	Rerteats	No.
Seminarians	3	374
Orders of Men	56	3,002
Orders of Women	260	18,358
Male Students	48	14,247
Laymen	126	5,967
Female Students and Women	168	19,240
GRAND TOTAL	687	64,177

RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

JANUARY 1, 1939 TO JANUARY 1, 1940

	No. of retreats	*No. making retreats*
Jesuit Communities	10	490
Diocesan Clergy	12	1,013
Salvatorian Fathers	1	140
Christian Brothers	2	235
Franciscan Brothers	1	15
Seminarians	4	522
Sisters		
Benedictine	1	9
Blessed Sacrament	1	20
Carmelites	5	89
Cenacle	3	108
Charity (B. V. M.)	16	1,329
Charity (Cincinnati)	1	70
Charity (Incarnate Word)	1	50
Charity (Leavenworth)	4	500
Christian Charity	1	40
Franciscans	8	282
Good Shepherd	9	365
Helpers of Holy Souls	3	62
Holy Humility of Mary	2	240
Holy Names	1	48
Loretto	3	170

	Retreats	No.
Mercy	28	1,412
Missionary SS. of the Sacred Heart	1	23
Notre Dame (School Sisters)	7	794
Notre Dame de Sion	7	67
Precious Blood	1	58
Presentation	3	222
Religious of the Sacred Heart	13	594
St. Joseph	7	787
St. Mary	1	75
Servants of Mary	1	42
Servites of Mary	1	70
Ursuline	8	327
Visitation	3	140
Lay People		
Laymen	104	3,052
Laywomen	38	2,767
Nurses	5	309
Students	85	15,757
TOTALS	396	32,293

A. M. D. G.

1939

LIST OF DEAD

NEW ENGLAND PROVINCE

Father Charles W. Lyons	71	49	Jan. 31, 1939	Boston, Mass.	New England
Father Aloysius B. Langguth	50	29	Mar. 21, 1939	Boston, Mass.	New England
Father Charles J. Robinson	52	34	Apr. 2, 1939	Boston, Mass.	New England
Father Charles E. Lane	67	48	Apr. 15, 1939	Chestnut Hill, Mass.	New England
Mr. John E. Cronin, Schol.	28	10	Apr. 30, 1939	Weston, Mass.	New England
Father Thomas A. M. Shanahan	53	35	May 1, 1939	Boston, Mass.	New England
Bro. Patrick J. McCarthy	70	49	Jun. 25, 1939	Worcester, Mass.	Md.-New York
Father Augustus A. Dinand	67	45	Aug. 4, 1939	Weston, Mass.	Oregon
Father William E. Murphy	65	41	Sep. 5, 1939	So. Norwalk, Conn.	New England
Father Francis J. Dolan	46	27	Sep. 6, 1939	Worcester, Mass.	New England
Father Thomas H. Miley	61	43	Oct. 13, 1939	Weston, Mass.	New England
Father James V. Kelly	77	61	Nov. 17, 1939	Lenox, Mass.	New England
Father John D. Butler	70	51	Nov. 23, 1939	Cambridge, Mass.	New England

ELENCHUS STATISTICUS MINISTERIORUM NEW ENGLAND PROVINCE ANNO 1939

DOMUS	Quot in ea Patres	Quot proprie operarii	Missiones populares	Tridua Novenae	Secessus 1 aut 2 dierum	Contion. Exhortat. Conferen.	Explicat. catechismi	Confessiones	Communiones in nostris templis	Visitat. infir. incarcer.	Adulti ad fid. conversi	Parati ad prim. commun.	Quot Cong. aut Asso.	Numerus omnium sodalium	Ubi Exercetur Cura Parochialis			
															Baptismi	Matrimonia	Pueri in scholis	Puellae in scholis
Andover Dom. Exerc.	6	.....	7	46	55	524	6	14,873	4,830	276	4	2	.....	.....	.....	.....	.....	.....
Bostoniense Coll.	76	3	4	37	20	1032	912	60,341	48,929	5224	61	30	3	500	165	51	.....	.....
Boston. Schol. Alta	32	8	1	20	4	939	1429	148,237	167,466	4114	32	46	21	5,542	146	15	.....	.....
Bos. Res. S. Andreae	15	.....	1	8	15	156	136	9,727	100	10119	6	17	.....	.....	.....	.....	.....	.....
Bos. Res. S. Mariae	17	11	.....	15	5	660	.....	80,650	98,500	751	29	104	3	1,607	197	62	147	142
Bos. Res. SS. Trinit.	9	7	.....	19	1	529	319	47,537	60,500	1308	11	42	7	2,497	53	20	183	260
Keyserensis Resid.	7	.....	1	2	.....	282	.....	8,150	500	3	.....	.....	.....	.....	.....	.....	.....	.....
Lenox Dom. Prob.	16	.....	9	8	12	331	404	13,288	550	1291	20	64	.....	.....	.....	.....	.....	.....
Lenox Schol. Praep.	10	.....	16	5	4	294	120	14,525	5,900	602	.....	.....	.....	.....	.....	.....	.....	.....
Pomfret Dom. Ter. Prob.	42	.....	37	36	28	1383	395	77,819	100	10457	49	75	.....	.....	.....	.....	.....	.....
Vigorniense Colleg.	57	.....	5	27	12	514	582	53,941	91,199	850	17	2	5	1,625	.....	.....	.....	.....
Weston Coll. Max.	77	.....	13	20	29	1128	49	48,272	1,200	4158	4	1	.....	.....	.....	.....	.....	.....
Miss. Excurr.	11	10	103	52	20	718	60	70,684	.....	235	4	.....	.....	.....	.....	.....	.....	.....
Jamaic. Miss.	38	26	20	51	10	3386	2099	95,305	314,835	7516	766	1131	80	9,084	2128	384	5007	6096
Summae Totae	413	65	217	346	215	11876	6511	743,249	794,609	46904	1003	1514	119	20,855	2689	532	5337	6498

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S.J.

A Die 1 Januarii, 1939, Ad Diem 1 Januarii, 1940

DOMUS	Quot in ea Patres?	Quot proprie operarii?	Missiones populares	Tridua et novenae	Contion. exhortat. conferent.	Explicat. catech.	Confessiones	Communiones in templo nostro	Visit. infirm. et incarc.	Adulti ad fidem conversi	Parati ad primam commun.	Quot. Congreg. aut Assoc.?	Numerus omnium sodalium in his	Ubi Exercetur Cura Parochialis				
														Baptismi parvulorum	Matrimonia benedicta	Matrimonia revalidata	Pueri in schola parochiali	Puellae in schola parochiali
Denvir, Coll. Reginum	28	.....	4	8	826	234	43,919	8,800	528	14	30	6	420	26	22	20	.....	.....
Denver, Eccl. SS. Cordis	.....	5	1	3	1,100	900	32,903	61,000	4,510	28	150	12	700	274	51	7	223	229
Florissant, Dom. Prob. S. Stan.	18	1	.....	4	319	85	6,219	5,538	9	1	7	4	108	4	.....	.....	.....	.....
Florissant, Eccl. SS. Cordis	.....	2	.....	4	245	478	13,050	57,390	63	2	34	8	1,857	31	10	.....	160	136
Florissant, Ecc. S. Ferdinandi	.....	2	.....	6	207	192	5,618	13,091	68	2	20	8	701	19	7	1	52	50
Kansas City, Coll. Kansan.	25	3	2	19	589	769	38,516	122,500	1,178	39	88	12	6,440	53	20	.....	239	237
Kansas City, Eccl. S. Aloysii	.....	3	.....	8	277	455	19,400	51,000	475	26	60	6	400	39	19	4	125	129
Mankato, Ecc. SS. Pet. & Pauli	.....	7	1	7	247	304	40,675	102,529	965	15	102	20	3,800	110	38	2	476	445
Milwaukee, Coll. Marquette	41	3	6	14	843	1,653	110,551	223,140	6,400	99	14	33	19,990	247	75	46	240	233
Omaha, Coll. Creighton	34	4	4	23	920	2,340	108,059	131,147	1,109	88	88	39	2,822	120	48	17	320	307
Prairie du Chien, Campion	21	.....	.....	7	395	1,330	27,620	82,975	955	8	7	3	785	.....	.....	1	.....	.....
Prairie du Chien, Eccl. S. Gabriel	.....	2	.....	1	194	535	15,401	26,500	236	10	47	9	426	46	14	3	141	140
Pueblo, Eccl. Montis Carmeli	.....	2	.....	1	135	116	1,555	18,930	264	.....	108	9	444	263	66	.....	.....	.....
St. Charles, Eccl. S. Caroli	.....	5	.....	3	485	420	29,280	48,200	750	4	33	5	264	34	16	2	117	108
St. Louis, Coll. S. Ludovici	82	3	59	113	1,522	1,683	124,497	165,000	1,870	94	32	19	21,139	39	49	20	85	79
St. Louis, Acad. S. Ludovici	24	.....	4	9	283	924	30,178	4,525	1,605	2	3	5	510	.....	.....	.....	.....	.....

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S.J.

DOMUS	Quot in ea Patres?	Quot proprie operarii?	Missiones populares	Tridua et novenae	Contion. exhortat. conferent.	Explicat. catech.	Confessiones	Communiones in templo nostro	Visit. infirm. et incarc.	Adulti ad fidem conversi	Parati ad primam commun.	Quot. Congreg. aut Assoc.?	Numerus omnium sodalium in his	Ubi Exercetur Cura Parochialis: Baptismi parvulorum	Matrimonia benedicta	Matrimonia revalidata	Pueri in schola parochiali	Puellae in schola parochiali
St. Louis, Eccl. S. Elizabeth	.....	4	.....	15	225	150	7,200	15,000	671	332	445	9	450	62	16	2	120	110
St. Louis. Eccl. S. Josephi	.....	6	3	4	284	149	2,245	20,800	82	18	19	3	85	10	5	2	38	44
St. Mary's, Coll. S Mariae	83	2	10	6	850	398	52,882	26,551	379	11	98	66	5,344	73	18	4	115	126
South Kinloch Park, Eccl. Angel.	.....	1	.....	5	146	377	4,137	9,768	46	8	7	3	116	15	.....	3	69	89
Trinidad, Eccl. SS. Trinitatis	.....	9	1	20	1,054	1,048	38,442	87,859	289	15	432	26	747	687	84	26	249	303
Pine Ridge, Miss. SS. Rosarii	.....	8	2	2	948	1,216	24,192	82,267	505	35	156	11	1,170	218	24	10	180	220
St. Francis, Miss. S. Francisci	.....	8	.....	.....	615	1,027	26,458	90,708	535	29	142	3	200	156	28	5	182	235
St. Stephens, Miss. S. Stephani	.....	4	.....	.....	4	396	4,760	5,860	250	5	30	1	55	65	.....	13	90	95
Beliziana Episcopalis	5	5	.....	5	758	229	30,634	74,462	1,502	54	260	10	3,501	349	58	4	846	840
Beliziana, Eccl. S. Ignat.	.....	1	.....	9	335	131	3,900	8,675	95	8	128	4	480	71	11	.....	164	174
Benqueviejensis	.....	1	.....	9	292	161	6,618	11,031	150	2	45	6	530	77	14	.....	167	182
Cayensis	.....	2	.....	9	308	128	8,413	15,696	155	6	108	6	475	131	24	2	327	270
Corozalensis	.....	3	.....	9	306	105	17,896	33,522	500	3	197	5	923	492	63	1	495	451
Orange Walk	.....	2	.....	3	98	46	5,509	10,968	105	1	85	5	567	122	22	.....	421	400
Puntagordensis	.....	3	.....	9	716	101	14,775	26,551	430	11	219	5	497	243	65	3	471	500
Stann Creek	.....	1	.....	3	270	70	4,920	17,374	180	1	70	4	182	122	26	1	419	389
SUMMAE TOTAE	361	102	97	338	15,796	18,150	900,421	1,659,357	26,859	971	3,264	365	76,128	1,194	893	199	6,531	6,521

UNIVERSITY BINDERY
OF ST. LOUIS
613 LOC ST ST.